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A
JOURNAL,
COMPRISING AN ACCOUNT OF THE LOSS OF THE
BRIG COMMERCE,
OF HARTFORD, (CON.) JAMES RILEY, MASTER,
UPON THE WESTERN COAST OF AFRICA,
AUGUST 28th, 1815;
ALSO OF THE
SLAVERY AND SUFFERINGS
OF THE
AUTHOR AND THE REST OF THE CREW,
UPON THE
DESERT OF ZAHARA,
In the Years 1815, 1816, 1817;
WITH ACCOUNTS OF THE
MANNERS, CUSTOMS, AND HABITS
OF THE
WANDERING ARABS;

ALSO,
A BRIEF HISTORICAL AND GEOGRAPHICAL VIEW OF THE
CONTINENT OF AFRICA.

—0000—
BY ARCHIBALD ROBBINS.

—0000—
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THE MAP.

THE *Map* attached to this volume is added to illustrate the subject of it. It was not made to aid the geographer, but to assist the reader in tracing the eccentric course the author was compelled to travel with his Arab masters. The *Western coast of Africa* and the *Desert of Zahara* are represented with as much accuracy as was attainable from the observations of the author and from the most approved maps. The *general* situation of the different tribes is laid down upon the map, although their frequent wanderings almost precludes the idea of giving *locality* to them. The *great* station for caravans is designated, although there may be others unknown to the author. If errors should be detected in the map, by the acute examiner, the author can only say, "*to err is human, to forgive divine.*"

TO THE PUBLIC.

I SHALL make no apology for offering to the public the following Journal. It would be affectation to pretend that in doing it, I have been influenced by motives wholly independent of personal emolument. My object in preparing and publishing this concise and simple narrative of my own sufferings, experience and observations, among a people, and in a quarter of the globe little known to my countrymen, was twofold—to obtain, if possible, a small remuneration for the unprecedented privations and sufferings, of which I have been the unfortunate subject, and to add to the scanty knowledge that exists with respect to this singular people, and extraordinary portion of the earth, such facts and information as I was enabled to obtain, during nineteen months of the most cruel and oppressive slavery which barbarism, and a blind and ferocious superstition could produce.

But although these were my principal objects, yet had they not been presented to my view, and strengthened by circumstances peculiarly favorable, I should never have been persuaded to have engaged in so arduous, difficult and expensive an undertaking. The wreck of the brig *COMMERCE*, and the distressing fate of the crew, was known throughout the United States; and in Connecticut, where most of them had lived, there was a lively and honorable sensibility felt upon the subject. Under these circumstances, on my re-

turn home in June last, it is not a matter of surprise that my friends, and others, should have felt anxious to have me publish the "sad tale of my sufferings."

In preparing this Journal, I have aimed to be correct—to give a faithful and accurate detail of *facts*; and although it will probably contain some errors even in this respect, yet I think it will be free from the charge to which works of this description are too generally and too justly exposed, that of containing *strange and marvellous accounts*. Not wishing to be deceived myself, I cannot, designedly, become the instrument of deceiving others. In describing the manners, customs, modes of living, religious ceremonies and worship of the Arabs, I have observed a minuteness which many may think unnecessary. But as the variance of a few shades changes the complexion and general appearance of a piece of painting, so a few minute, and apparently unimportant particulars, affect, essentially, the general characteristics of a people.

It was found impossible, in the course of the work, to avoid incorporating some of the proper names of the Arabs; in doing which I have been obliged to adopt an English orthography, and the barbarous and guttural sounds of their words appear, if possible, still more harsh when put in an English dress. Wherever Arabic terms or words have been used, they have generally been explained; but the words *Wiled* and *Biled* which occur frequently in the work, not having been explained in the text, it may not be improper to inform the reader in this place,

that the latter signifies *country*, and the former *sons of*; that is, denoting the first or primitive stock from whence the tribes have descended. These words, from the rapid speaking of the natives, are pronounced *Will'd* and *B'led*—as, *Will'd Abbousebah*—*B'led Mouessa Ali*.

Having had no other than a common education, and from the pursuits in which I have been engaged, it could not be supposed that I should make much pretension to literature. In preparing the work, I have been assisted by a gentleman of science and information, who has bestowed upon it considerable attention, and given it a shape and character which it could not have assumed if it had gone from my own hand, unassisted by literary skill or scientific acquirements.

ARCHIBALD ROBBINS.

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INTRODUCTION.

THE narratives and journals of adventurers, the shipwrecked, the traveller, and the captive, are often told with exaggerations, and not unfrequently condemned by the discerning. Such narrations gratify those who are always seeking "*to see or hear some new thing*;" but they only raise the wonder of the credulous, and deceive the inquirer after truth. But it may be here remarked, that readers are readily disposed to disbelieve every thing that goes counter to their own experience, that surpasses their own observations, or that represents the actions of men, and men themselves, in a manner that violates *their* ideas of human nature. The author of the following JOURNAL has seen life in a sphere uncommon to his countrymen:—he has endured miseries uncommon to human nature. But by the blessings of a merciful Providence, he has survived to relate them to his countrymen. However imperfect may be the *manner* in which he may give his relation, he is determined that the *matter* shall be founded on facts alone. If these facts are of a nature calculated to excite the doubts of his readers, he can only regret it; and will content himself with the reflection, that as he is incapable of deceiving his readers, he will not wound his own conscience by uttering a known falsehood. He hopes not even to be mistaken.

The narrative of my highly respected friend, Capt. JAMES RILEY, is already before the public. It has excited that interest which the history of human sufferings is calculated to produce among a humane people.. For two months he was a captive among a race of beings, whose "*tender mercies are cruelties.*" During that period, I, together with the rest of his unfortunate crew, was likewise a sufferer.¹ At the end of this time, he was released from a cruel bondage, and was restored to his native country and anxious friends. A more cruel fate attended me. I was still detained as a captive among the wandering Arabs; and was compelled, for nineteen months, to endure as much as human nature can bear and yet survive. I have, however, abundant reason to rejoice that I am now among my friends, while the fate of some of this wretched crew is still unknown. The following journal shall be a faithful and accurate detail of all the knowledge I possess of this ill-fated crew.

JOURNAL, &c.

CHAP. I.

Short biographical sketch—Voyages—Author is taken prisoner by H. B. M. frigate Surprise—discharged—taken again, and held till peace.—Brig Commerce—her owners and crew—voyage to New-Orleans—to Gibraltar—her wreck on the African coast.

THE life of an humble individual is of but little consequence to a community, where the lives of the great are read as a common amusement. But as I am about to relate an interesting part of my own, I hope I shall escape the imputation of vanity by very briefly relating it from my birth. I was born in the town of Wethersfield, Conn.—a pleasant and fertile town, situated on the west side of Connecticut river, on the 19th day of November, 1792. I continued with my parents there until I arrived to the age of twelve years. At this time I went to reside in the town of Middlebury, Vt. In this flourishing village, in which is situated a University which begins to rank amongst the first in New-England, I spent the winters in obtaining a common school education; which, added to the little knowledge I had before acquired in my native town, gave me such rudiments of English education, as is common with the

Wethersfield at the age of ~~14~~ ¹⁵ before the public, and continued with my father until I became sixteen. Situated in a town where ship-building was then a leading business, and from which a great number of young men had gone to try their fortunes upon the ocean, I soon turned my attention from the peaceful and certain pursuit of husbandry, to the hazardous employment of a seaman.

My first voyage was made in a vessel, partly owned by my father, from Wethersfield to the island of St. Christophers. No incident happened to the vessel, to the crew, nor to myself, worthy of relation. No part of the cargo, nor any lives of the crew were lost.

The second voyage I made was in the same vessel to Wilmington, N. Carolina, from thence to the W. Indies—back again to Wilmington—from thence again to the West-Indies, and back to Wethersfield. A pleasant voyage.

My third voyage was made from New-York to the West-Indies, from whence I returned to New-London in Connecticut.

Thus far I had met with no disasters uncommon to the pursuit of a sea-faring life. I became attached to it, as is common with the young men of New-England. The fascinating charms of the ocean, and the pleasing diversity of a sailor's life, led me along, like the song of the Syren, to the endurance of privations and miseries, which, when I now review, call upon me for the most undissembled gratitude to that merciful BEING who suffers not a sparrow to fall to the gro

without his knowledge; and who mercifully "*tempers the wind to the shorn lamb.*"

My fourth voyage was commenced in the month of February, 1813. The American canvass could no longer be spread with safety upon the ocean. Her proud and powerful mistress—wielding the trident of Neptune, would no longer permit the "striped bunting" of Americans to pursue its wonted course. We sailed from New-York for the neutral port of St. Bartholomews—were taken on our passage, by his B. M. frigate *Surprise*, and landed at St. Bartholomews, from whence, after a short detention, I returned in a cartel to New-York.

The fifth voyage I made, I sailed from New-Haven, (Ct.) for St. Bartholomews, in September, 1813, and was brought to by the British squadron lying off New-London. They took from our vessel about eighty barrels of provisions, and ordered us for Halifax. I remained there about two months. I then took a passage in a Swedish vessel for St. Bartholomews; having business entrusted to me at that island by a merchant in the city of New-York. I succeeded in accomplishing my business, and returned off New-London. The vessel, in which I was a passenger, was taken by the squadron, and I was put on board of the *Borer*, brig of war, and sent again to Halifax. I remained a prisoner in the prison on Melville island, until the conclusion of the peace by the treaty of Ghent. I hoped to have been in some measure compensated for this imprisonment, by receiving pay for eighteen months employ, and imprisonment occasioned by that em-

ploy, by the merchant at New-York.—His failure in the mean time cut me off from realizing this hope; but as he is a man of the strictest honour I have no doubt but I shall yet be compensated. On my return to America, I found myself destitute of property and employ, but not of resolution.

I now come to the relation of the sixth and last voyage I have made. In relating it I sensibly feel a high degree of responsibility. But, taking the pole-star of truth for my guide, I am determined to satisfy my conscience, and, if possible, my readers.

I felt anxious to pursue a business with which experience had made me acquainted. The brig **COMMERCE**, of Hartford, Con. being owned by Riley & Brown and the Messrs. Savages, was fitted for sea. She was a fine stout built new vessel. The acknowledged respectability of her owners, as merchants, and the long experience and reputation of Captain **JAMES RILEY**, as her commander, induced me to enter her in the capacity of an able seaman. Her principal mate was Mr. *George Williams*, of Middletown—her second mate was Mr. *Aaron R. Savage*, of the same place. The crew consisted of *William Porter*, *Thomas Burns*, *James Clarke*, and myself, seamen; *Horace Savage*, cabin boy; *Francis Bliss*, *James Carrington*, ordinary seamen; and *Richard Delisle*, (a man of colour,) cook.

This brig cleared out from Middletown for New-Orleans, with a small cargo—her ballast being brick. The object of the voyage to New-Orleans was to obtain a freight for a foreign market. We sailed on the 6th day of May from Say-

brook, situated at the mouth of Connecticut river. Nothing material occurred until off Carysfort reef, on the coast of E. Florida. The vessel struck upon this reef, and excited great apprehension in our captain and crew for the safety of the vessel and ourselves. We clewed down all sails, and let go an anchor, which immediately brought her to; having passed the reef, and riding safe in about twelve feet water. We then lowered down her stern boat; and the captain and four of the crew entered her—sounded below her for a safe passage—found one—weighed anchor, and passed through in safety. We arrived at the city of New-Orleans upon the 1st day of June. We here discharged our cargo, and took in a cargo of flour and tobacco. The two ordinary seamen, Bliss and Carrington, objected to going a voyage to Gibraltar, to which place the vessel was bound, and were discharged. Two seamen were shipped in their room, viz. *John Hogan* and *James Barrett*. On the 24th of June, we sailed from New-Orleans for Gibraltar; and, after a passage of about forty-five days, we arrived at that place and landed our cargo. I was ordered, with three others, while lying in the bay, to go with Capt. Riley on board a schooner, from New-York. In performing this service, assisting the schooner in beating out of the harbor, and returning to the brig, it having become almost dark, our boat was upset; and while we were hanging upon it, we were relieved by Capt. Price, who returned with his schooner to our assistance; and having bailed the boat we returned to the brig.

We now took in part of a cargo of brandy and wine. An elderly man, by the name of Antonio Michel, was taken on board to work his passage to New-York. On the 23d day of August, we set sail from Gibraltar for the Cape de Verd islands, to complete the cargo with salt. The usual course from Gibraltar to these islands is, to run down, and make the island of Madeira; but Capt. Riley, wishing to make the passage as expeditious as possible, run down between the Canary islands and the African coast. We continued our course, with all sails set. The weather being thick and foggy, we passed the grand Canaries without discovering them. It was noticed by the mates and some of the crew, on the 28th day of August, (sea account,) at meridian, that the water was coloured, indicating a near approach to land. This circumstance was mentioned to Capt. Riley; but he was of opinion that this appearance was occasioned by the fog and the thick weather; and he continued his course S. W. at ten knots an hour, until, at about 10 o'clock in the evening, we were wrecked on the coast of Africa, near Cape Bajador, between 26 and 27 degs. N. Latitude.

CHAP. II.

Shipwrecks—Wreck of the brig Commerce described—danger of the crew—landing on the African coast—wrecked articles—disposal of money—first view of a wandering Arab of the Sahara Desert—he is joined by more—they approach us, menace us, and retire—first night in Africa—we are driven aboard the wreck—attempt to go to sea in a boat—in vain—escape of Capt. Riley and capture of Antonio.

TO a seaman, the description of a shipwreck is familiar from his knowledge of a vessel, the tackle, and the nautical terms of sea-faring men; but by that portion of readers who are not thus acquainted, no adequate conception can be formed of the appalling horrors of such a scene. When it is foreseen, and yet cannot be avoided, the mind is, in a degree, prepared to encounter it. It is fortified greatly by appealing to that Being who, “*on the wings of mighty winds,*” directs the storm that is powerful enough to dash to pieces the strongest fabrick of human invention. But when it comes upon the unsuspecting, who are riding in apparent security upon that element with which they have become familiar, the scene is doubly horrible. Thus it came upon our worthy captain and his ill-fated crew. The gale, that we imagined was wafting us on our passage to our native shore, and the arms of our friends, dashed us upon the inhospitable coast of merciless barbarians. At a little past 10, on the night of the memorable 28th of August, our fine brig ran ashore with such violence as to start us from the deck, or prostrate us up-

on it. We immediately let go our sheet anchor, clewed down our sails, and used every exertion to save her. But her fate was decided, and our exertions were vain. The sea broke with tremendous power over the starboard quarter, and our stern boat, being in danger, we took her on board. We then broke open the hold, and exerted all our energies in filling small casks with water from our large water casks, knowing that the dismal coast on which fate had driven us, was almost destitute of that indispensable necessary of life. We also secured all the provisions we could, as the vessel was now fast filling with water. At 12 o'clock, the weather became sufficiently clear to enable us to discover the beach off the larboard bow. The larboard bulwark was instantly cut away, to enable us to launch the boats with greater expedition and safety. The small boat was then lowered into the water, into which Capt. Riley and William Porter jumped, and carried a rope ashore which they made fast by means of sticks which had floated there from the wreck. We then got the long-boat overboard, and hauled her under our larboard bow. We threw over some barrels of water and wine, which floated ashore, and by those on shore were secured. We put into the boat two or three barrels of bread, and some beef and pork. I jumped into the boat with James Barrett, and, veering her by means of a rope fastened on board the brig, we approached the shore. The surf immediately filled her. We instantly jumped overboard, and saved some of our wet provisions,

and secured one barrel of bread wholly dry. Capt. Riley, Porter, Barrett and myself were now ashore. The long boat being bilged, and the small one unable to stand the surf, we could not return to the wreck. Our companions on board, in the mean time, were heaving overboard chests, beds, and every article that would float, that they could come at, and those of us on shore were securing them as they floated within our reach. Day-light at length appeared. Capt. Riley hailed the mates, who were both on board, ordering them to make fast one of the ropes, that extended from the wreck to the shore, around his trunk containing some specie. This being done, we dragged the trunk ashore. The brig was now completely filled with water. Capt. Riley ordered the masts to be cut away. This being done by those on board, our next attention was directed to the best means in our power, to rescue our companions from the imminent danger surrounding them. I had been ordered, with Barrett, to come ashore in the long boat with provisions, as before mentioned, and to return again. This was now impracticable, as the boat was bilged—the small boat would not have lived in the surf a moment—but a rope remained fastened to the wreck, and extending to the shore. This was loosened, and made fast to the hawser, by those on board, and by those who had landed, drawn to the shore, and made as fast as the slender means within our power would enable us to do it. It was now high water. The brig lay from twenty-five to thirty rods from the shore;

and between them, the surf was rolling and roaring in a manner calculated to produce consternation and despair in the stoutest heart. Capt. Riley, by signals, as he could not now be heard, motioned to those upon the wreck to come ashore upon the hawser. He placed himself, together with Porter, Barrett, and myself at the hawser, as far in the water as we could stand, the surf all the while breaking over us. At length Hogan attempted the perilous passage. Suspended upon the hawser, between two worlds, uncertain to which every returning surge might waft him, he approached the shore. Before he reached it, he was so much exhausted, that he lost his hold—a surf washed him within our reach, and we saved him. The next that arrived and was received into our arms was Mr. Savage, second mate. Young Savage, (cabin boy,) Antonio, Mr. Williams, first mate, Clarke, Burns, and Dick, (man of colour,) came in succession, and landed at about sunrise on a coast containing a race of beings more merciless than the waves from which they had just escaped.

We now found ourselves with bodies exhausted, and minds agitated, stretched upon a desert shore. We saw, for nearly a mile on the shore, the fragments of a valuable cargo, which, twelve hours before, we thought safe. Our first attention was directed to the boats. We hauled them up from the surf, and gave Capt. Riley all the assistance we possibly could in gathering together the small amount of provisions and clothing which lay strewed along. This being done, our captain opened his trunk in which

were two bags of specie of \$1000 each. He told us all to take as much of it as we could conceal about our persons. I declined taking any part of it, as I had already more of my own than I could thus hide from the eye of an Arab. It is impossible to tell what would have been our fate, had not the Arabs discovered that we had in our possession the precious metals; but I verily believe it was the discovery of it that induced them to heighten their demands for our ransom, and increase their cruelty to our persons. The other bag was buried in the sand. The sun was now rising over a sand hill that stretched along a short distance from the shore. Our attention was now attracted to the appearance of a human creature at the distance of nearly half a mile approaching us; if that creature can be called human whose appearance is nothing but a slander upon our species. As he discovered the wrecked articles and our wretched group, he manifested, by his actions, the commotions of a mind agitated by the mingled operations of joy and fear. He came perhaps within twenty rods of us; and then, by signs, showed an intention of departing. Capt. Riley walked gently towards him, and by every sign that could be resorted to, endeavoured to persuade him to come and take possession of some portion of the wrecked articles. After interchanging signs, in token of peace, this horrible figure, that defied description, left us to our reflections upon this adventure. We were then endeavoring, with oars and the fragments of broken spars, together with two of our steering

sails, which we had secured from the wreck, to erect a tent and secure our provisions and water; scarcely thinking of any thing else, from the peculiar perils of our situation. While busily engaged in this service, the figure before mentioned re-appeared; being joined by two aged females of the most frightful aspect, a boy, and two small girls, whom we supposed to be their children. More terrible visages never presented themselves to the astonished eyes and the agitated hearts of men. The gnashing teeth and opened mouth of the old man, stretching almost from ear to ear—his long grey beard hanging on his breast—his head covered with long bushy hair, standing in every direction—the red and flashing eyes of the old women, their tushes projecting from their jaws—and the more mild, though terrible appearance of their ferocious brood, imparted feelings to us, better imagined than described. Although the old man, on his first appearance, showed evidence of fear, it was now changed to insolence. He broke open the chests, and plundered the clothing; and, approaching our tent, was about to wrest from us our provisions and water. We resolved that death should be his immediate portion, and that of his clan, if he attempted this; indeed, had it not been for the almost certain knowledge that the sand hill concealed a numerous horde like his, they would soon have been deprived of the power of plundering us at all. They departed with their plunder, and left our wretched party either to despair, or to take measures for our future escape or safety. Capt. Riley proposed

to attempt a repair of the long boat. Mr. Savage, Porter, Horace, and I, assisted him in doing this in the best manner we could. The rest of our shipmates, from that despair which produces desperation, had deprived themselves of the power of joining us in this necessary duty, by too freely using the wine within their reach. Some of these natives had furnished us with some fire, with which we cooked some salted pork, by fuel procured from the beach. This, with some bread and butter, furnished us with the last meal we were to enjoy from the provisions yet saved from the wreck. The old man with his hideous followers had retired—the night came on—and although, on one side the ocean was dashing her surging billows upon the rocks we had just escaped, and on the other we were environed by the sand hill concealing probably a horde of wretches preparing on the approaching morning to recommence the work of plunder, and perhaps become our executioners, I sunk down, with my shipmates, excepting a watch, into a profound and refreshing sleep upon the sand under our tent.

The next morning, the sun rose more gloomily to us than it did to Sterne's sick Lieutenant. He was sinking into the arms of death, among his anxious friends;—we were in momentary danger of being devoured by demons, whose diabolical ferocity would have added a laurel to the escutcheon of Satan himself. The old man once more made his appearance with additional reinforcements. The women commenced a yell, that reminded me of the description of the wail-

ing of the damned spirits. He ordered us to the wreck, pointing to a drove of camels descending a hill to the eastward. He approached our tent with an iron spear, and commenced an assault. We all fled to the small boat, while Capt. Riley defended himself with a piece of a spar with the most consummate coolness. Our little boat immediately filled—bilged—and we re-landed, and drove the old Arab some distance up the beach. The camels, with their armed riders, were pressing upon us. We flew to the long boat—turned her over, and committing ourselves to the waves, we all reached the wreck, and viewed these banditti, armed with spears and scimitars, showing us the tokens of defiance, and carrying off or destroying all they found upon the shore. Immediately upon getting aboard, we sought through the wreck to get what provisions we could. We found a few pieces of pork and a few bottles of wine, but no water. These we let down into the boat, which was in a leaky condition, requiring two men to bail her. Porter and I got a fore-top-mast-stay-sail, and put it into the boat. We could find no oars; and as a substitute, we split two planks which we found floating in the hold. These we also put into the boat. We all let ourselves down into the boat, and attempted to put to sea. The surf nearly filled our boat, and drove us back to the wreck which we regained. The Arabs afterwards returned, unarmed, and by manifesting every appearance of peace, and offering Capt. Riley a goat skin, which will hereafter be described, filled with water, induced

him to go ashore. The old man came aboard, and after seeking for fire-arms and money, in vain, he went ashore. We then witnessed the danger of Capt. Riley—he was seized by two of the clan, and we expected to be sad spectators of his death. We sent all the money we had on board in a bucket, to the shore, hoping to appease the vengeance of these merciless wretches. We were disappointed. The danger of our captain increased. He hailed us. Mr. Savage once more descended on the hawser, and was approaching the beach, and was discovered by the captain, who intreated him by signs to return, and send Antonio ashore. He did so; but as Antonio carried no money, the vengeance of the Arabs apparently arose to the highest pitch. Capt. Riley made his escape to the wreck, followed by two natives, and Antonio was seized, loaded with plunder, and forced over the sand hill.

Since I have returned to America, I have read a small part of Capt. Riley's narrative. I find that Capt. Riley expressed his regret at the death of Antonio, fearing that he was the cause of it. He may dismiss his regret upon this subject, as I, with many of my shipmates, are positive that he was not assassinated, as our captain states. We distinctly saw the Arabs load his back with plunder, and force him to carry it over the sand hill. Afterwards, while at sea in our boat, it was a subject of conversation amongst us, that if we were all lost, as then seemed inevitable, Antonio would be the only survivor to relate our disaster, to our anxious friends, should he ever return to his native country.

CHAP. III.

A consultation—measures adopted to clear the surf—we put to sea in the long boat—alarms and distresses—stood out four days—stood in three days, and landed on the 5th Sept. 1815, to the north of Cape Barbas, western coast of Africa.

WE were now all on board the wreck, excepting poor Antonio, whose fate was mentioned at the close of the last chapter. A melancholy consultation was held by the captain and crew. Whether to go ashore and fall sudden victims to the Arabs, or drag out a miserable existence of slavery among them—or to entrust ourselves to the foaming billows, with our shattered boat, was a question, upon the decision of which hung, perhaps, “*our life, our death—our bane, our antidote.*” After long deliberation, we concluded once more to attempt our escape by sea. The weather had been moderating through the day—the wind a little shifted to the eastward, and the surf had, in a degree, subsided. To make our attempt with greater security, we rigged a spar over the stern of the wreck, making fast a rope to its outer end, to force the boat through the surf, and give her a good head-way. We then put aboard every thing we had received from the wreck to begin our perilous voyage, which the boat could contain, in her leaky condition. These consisted of a few pieces of salt pork—a live pig—which we took from the wreck to the shore—and which, wonderful to relate, had voluntarily swum from the shore to the wreck—

about four gallons of water, a few pounds of figs, soaked in salt water, and about a dozen bottles of wine. We likewise had aboard our small boat's sails, consisting of jib and main-sail, and the fore-top-mast-stay-sail of the brig, and the splitted planks, before mentioned, which were to serve us for oars.

We now descended into the boat, out of which Porter waded to the shore, and brought aboard an oar which he found laying on the beach. Of his own accord, he went again on shore and brought aboard about four or five hundred dollars which had before been buried. We now fixed ourselves at the oars, and at the rope bended from the spar provided as before mentioned. Capt. Riley placed himself at the stern of the boat to steer her with a plank, she having no rudder. We then, by an united effort, forced ourselves through the surf without difficulty, and passed off into a smooth sea. This was accomplished at nearly sun-set. Capt. Riley returned thanks to Heaven, in which we all joined with uncovered heads, and, I trust, with sincere hearts, for our safe escape from the shore and from the surf. Darkness now approached ; and cape Bajador being under our lee, the wind being partly ahead, we were under the most fearful apprehension lest we could not clear the cape. We spent the whole night in rowing and bailing, until our strength and fortitude were almost exhausted. At day-light, however, we were greatly rejoiced to find ourselves to the leeward of this fatal cape. It was like the transition from expected destruction to hoped-for safety.

On the morning of the 30th August, we ran moderately down the coast to the S. W.; during which time we were in consultation upon the question, whether we should run down to the Senegal river, upon which there is an European settlement near its mouth, or stand off, and endeavour to make some of the Canary Islands. The objections to going to the first mentioned place were, that we had no quadrant, no compass, and no chart of the coast. A further objection was, that if, in the night season, we should pass the Senegal and Cape Verd, without discovering either, we should then be in the open sea without *any* hopes. On the other hand, it was said, if we should stand off, and attempt to make some of the Canaries, we should, with more likelihood, fall in with some European vessels. We concluded to alter our course, and stand off for the Canaries. We this day put ourselves upon allowance, viz.—one bottle of water and half a bottle of wine amongst eleven of us, this being the whole crew. We also allowed ourselves to two figs each; the pork not being particularly allowanced. We endeavoured to secure the boat from the breaking in of the sea, by fitting around her gunwale, waste-clothes about eight inches above it, composed of a part of the fore-stay-sail. We had a fresh breeze from N. E. during the day, and kept her close upon the wind; but made but little headway, our sails being small, and a considerable sea running, which drifted us fast to the leeward.

On the 31st of August the weather moderated.

We were in no immediate danger from the sea, notwithstanding our boat was in a most shattered condition, and we continued to stand out. Our pig, for the want of necessary sustenance, began to grow thin, and we concluded to kill him, while he was yet in an eatable state. His blood we carefully preserved to quench our thirst. His intestines we devoured for the same purpose. It was the painful sensations of thirst that we most dreaded; and to guard against it, we began to preserve our own urine, securing it in the bottles we had before emptied of their contents. As the night came on, it threatened darkness, and squally weather. The wind blew strong from the N. E. and by midnight the sea ran so high as nearly to fill the boat. We endeavored, with every instrument in our possession, to bail her; our buckets, our hats, and every thing that would hold water, were used for this purpose; and although we all expected that every returning surge would send us to the bottom, we succeeded in keeping our boat alive until morning. No one can judge of our peril excepting those who have experienced something similar. The rocking of the boat had drawn most of her nails. We saw nothing of the dismal gloom that surrounded us, excepting what was presented to our affrightened view by the vivid lightning which kept constantly flashing. We could derive hope from no source but from the interposition of an over-ruling God, whose voice we hear in the thunder, and whose arrows we see in the lightning, and even this was despaired of. Capt. Riley and Mr. Savage alter-

nately prayed with us, which had considerable effect in allaying our fears, and encouraging our dying hopes.

Day-light at length appeared, on the morning of the 1st September. No painter could adequately have described the appearance of this gloomy group of human beings. Despair was depicted upon every countenance, and fortitude deserted every heart. We supposed we were about to lose our last hold upon life, so dear to us all; and as our fate seemed remediless, we submitted to its decrees in silent horror. Soon after, however, the weather moderated considerably, and the wind hauled about to N. N. W. We continued to stand off; but we relinquished all hopes of fetching any of the Canaries, and our only remaining hope was of falling in with some sail that might be running down near where we were situated. Our thirst increased to a degree almost intolerable, and the scorching rays of the sun, being within the torrid zone, were nearly insupportable. We relieved our parched and thirsty frames a little, by making use of a few drops of wine and water, and the urine we had preserved.

On the 2d, we continued to stand out for a considerable part of the day. Capt. Riley, with all the rest of us, gave up all hopes of descrying a sail; our provisions and water were growing short; our strength began to fail with our hopes, and by an unanimous voice, we concluded to stand in for the shore; lest, by getting farther out at sea, we should be wholly unable, from the state of the boat, our provisions, and our

strength, to stand the sea or reach any shore whatever. We then, towards evening, put her head towards the coast, which we had left, and judging by the sun, began to steer a S. E. course.

On the 3d of September, standing in, we were favoured with a fair wind, nothing very material occurring. Dismal as the prospect before us appeared, horrid as the recollection of the coast we had left was to our minds, we still felt a kind of desperate satisfaction in returning to it. Desperate, indeed, was the choice, as I trust my readers will find in the sequel of this Journal.

During the 4th, standing in, we were on the constant look-out for land, and feeling the deepest anxiety to discover it. The day passed off, and we beheld nothing but the surrounding ocean, expecting every hour to be swallowed up by it. We subsisted, as we before had done, without any water excepting a little urine to wet our parched lips, and stiffened tongues. In the night season, we obtained a little rest during the short intervals afforded us from the duty of rowing and bailing the boat.

On the morning of the 5th, we discovered land at a great distance to leeward. Why we should have rejoiced at beholding a coast from which we had so recently escaped with our bare lives, is difficult to determine. But, in the elegant language of the Poet—“*When grief o'erpowers us, a twine may lead us.*” The current drove us rapidly towards the shore. As we approached it, we found it bounded by perpendicular rocks, rising in majestic and destructive grandeur. We could discover no aperture, through which

we might pass for some time. At length we saw something that had the appearance of a sand bank. We made for it with all our little strength; and, exerting ourselves with our oars, and rising upon a wave that elevated us mountain high, we were carried on to a beach of sand of very small extent. As the wave retired we surveyed, in silent astonishment, the yawning grave of rocks we had just escaped. They looked like the jaws of a natural sepulchre, and we considered ourselves as rescued by Almighty power from the grave they seemed to have formed to receive our emaciated bodies. Thus, after seven days perilous navigation, in our frail boat, four days standing out and three standing in, we landed. Having stated that we were in the boat seven days, I must add, that this is according to my best recollection. During the time we were out, we little thought of reckoning *days*, when we all the while thought our *last day* had come; and it is from the most mature reflection that I have fixed it at the number of days mentioned. It would not be singular, after all, if a mistake, in this respect, should be made.

The place, where we thus landed, was to the northward of cape Barbas; and between that cape and the river St. Cyprian, being at this time entirely dry; the coast running from E. N. E. to W. S. W. While Capt. Riley and Mr. Savage were seeking a passage to the land above the rocks, we made all the preparation we could for a night's repose, after having exerted all the remaining strength we had in digging for water in the sand, without finding it. They returned;

and after partaking with us of a little refreshment, we committed our bodies to our bed of sand, and enjoyed undisturbed repose until morning. We then opened our eyes, and found ourselves again upon the land of barbarians!!

I had been taught in early life to believe in the doctrine of an overruling Providence; that the destiny of men is in His hands, and that, "*it is not in man that walketh to direct his own steps.*" I was most sensibly convinced of the truth of these positions at this time. Although one misfortune had trod close upon the heel of another, for some years previous, until after a great variety of calamities I was now reduced to one which must be the greatest, excepting death, we can endure on earth, and which no possible change but that could make worse, I still felt the most perfect submission. Whether it arose from Christian humility, or from that kind of apathy, from long misfortune, which brings the minds of men to feel a contempt for even fate itself, I cannot certainly tell; but this I can assuredly say, I felt not the least disposition to murmur or repine at my fate, however awful it was, or might become.

CHAP. IV.

Brief historical sketch of the discoveries upon the African continent—origin of present European nations, and African tribes—Canary Islands—Cape Bajador—Porto Santo—Madeira—Cape Verd—Cape of Good Hope—De Gama—Columbus—East-Indies—America—Coast of Africa—Interior of Africa.

THE readers of this Journal found the author of it, at the end of the last chapter, cast a second time, with his shipmates in misfortune, upon the western coast of Africa, and upon that part of it where the wandering Arabs inhabit. He wishes to relieve himself, and his readers, from the continued detail of human misery; and thinks he cannot do it better than by giving, very briefly, what scanty historical and geographical information he can collect concerning this quarter of the globe.

Although Africa holds the third rank in point of size among the four great continents that constitute our globe, in a moral, political, and commercial point of view, it is decidedly inferior to them all. While the continents of Europe and America have been making rapid progress in civilization, the arts and sciences, Asia may be said to have been, for the most part, stationary, and Africa retrograding. While the arts that conduce to the comfort of man, and the sciences that expand and elevate his mind, have, in the former, been advanced almost to perfection; in many parts of the latter, the same degree of barbarism prevails now, as prevailed at the birth

of our Saviour. Indeed, for a considerable time before the Christian æra, the Persians, Medes, and Romans, had large and beautiful settlements upon the Niger, and in different parts of the African continent. But upon the subversion of the Roman empire, in the fifth century, when the northern hive broke loose, and was precipitated upon Europe, the Goths, Vandals, Franks, Ostrogoths, Visigoths, and other barbarous tribes, made a war of extermination against civilized man, and of destruction against all the productions of the arts and sciences. The Vandals, always taking the lead in barbarity, passed from Spain into Africa, converted some of the most populous places in this continent to a barren wilderness, held uncontrolled dominion in all the north part of this continent for more than a century and were at last compelled to surrender a country which they had thus ruined, to the Mahometan Arabs, or Moors, who now, under different names, form the principal part of its population.

This immense continent, which has so long been the theatre of suffering humanity, is bounded north by the Mediterranean sea, having Europe on the north; west by the Atlantic ocean, having America on the west; south, by the southern ocean; east, by the Indian ocean, the Red sea, and part of Asia, to which it is united by the Isthmus of Suez, about sixty miles in breadth. This immense peninsula in shape resembles a triangle; its east and west sides being very irregular. From Cape Bona, on the Mediterranean, to the Cape of Good Hope, on

the southern ocean, it comprehends seventy degrees of latitude, or about 4875 miles ; and from Cape Verd $17^{\circ} 33'$ W. long. to Cape Guardafui, $51^{\circ} 20'$ E. long. it is something more than 4790 miles.

It is within the knowledge of every historian, that the present nations of Europe owe their origin to some one of the barbarous nations who overturned the Roman empire, about the middle of the fifth century. Breaking forth in myriads from the frozen regions of Scandinavia, where they had become inured to every hardship and privation, and pouring their countless legions upon the fertile, highly cultivated and delightful countries, bordering upon the Mediterranean, they lost the ardor of conquest, and the thirst for discoveries. The Ostrogoths and Visigoths, took to themselves the beautiful regions of Italy and Naples. The Gauls and Franks possessed themselves of France. The Moors, who came from the east, established themselves in Spain and Portugal. The Saxons overran the extensive German empire, including Prussia and Poland. This, the most brave, magnanimous and warlike of the northern clans, afterwards passed over to England. From them Americans may trace their origin. They continue to be brave and magnanimous, and, when necessary, can be warlike.

Although many of these tribes inhabited countries but a short distance from the continent of Africa, yet so completely had they destroyed every vestige of the arts and sciences, and with them so effectually checked the progressing

knowledge of navigation, commencing the period which has been denominated the "dark ages," that this continent for a long period of time, remained to them, and to the rest of the world, almost unknown. At length the mariner's compass was invented; and about the middle of the fourteenth century, (1344) the Canary islands, near the western coast of Africa were discovered, and, by the Pope, erected into a kingdom, and bestowed upon a royal Castilian. The ardor for penetrating unexplored regions revived; and the fifteenth century may be called THE AGE OF DISCOVERY. The Portuguese led the van in the path of navigating glory. An armament was fitted out by John I. of Portugal to attack the Moors, who had possessed themselves of the Barbary coast in Africa. The vessels that were sent forward to explore, proceeded as far as Cape Bajador, the dreadful place where Capt. Riley and his crew met their fate. This was 160 miles beyond the voyages of former navigators. The dreadful breakers, dashing upon the impending cliffs near that Cape, deterred them from approaching the coast, and they returned. Henry, son of John I. soon after fitted out a vessel, and entrusted the command to two gentlemen of his own household. Timidity made them merely coasters; but a gale of wind drove them out to sea, and they accidentally discovered Porto Santo. The next year, he sent out three vessels to take possession of that island, and from that they discovered a fixed spot in the horizon; and upon approaching it, they found it to be the island of Madeira,

so well known to our countrymen. Soon after, the dreaded Cape Bajador was doubled; and in a few years after they discovered the river Senegal, and the coast from Cape Blanco to Cape Verd, and, in 1446, the Cape de Verd islands. The equinoctial line was soon after passed; and Benin, Congo and Guinea, were discovered in succession. The Portuguese monarch, animated to enthusiasm by this success, and thinking there must be a southern termination to the African continent, despatched Bartholomey Diaz to find it. He accomplished the object; but dared not approach the threatening promontory, which he named Cabo Tormentoso, or Stormy Cape. But the king, knowing that he had found a passage to India, gave it the name of the Cape of Good Hope. Towards the close of this century, (15th) he despatched a nobleman by the name of Vasquez de Gama, to double this Cape, and if possible proceed to India. He accomplished this great object, and landed in India the 22d of May, 1498, and returned to Lisbon the 14th of September, 1499, about seven years after Columbus had discovered the continent of America.

The coast of Africa had now been thoroughly explored, while the interior was known only by the barbarians who inhabited it; to the geographer, it was nothing but a vastly extended blank; and it remained so until near the close of the 18th century. The reason for this may probably be found in the fact that all the great enterprises, set on foot for the discovery of unknown regions, have generally proceeded from

a desire to accumulate wealth, or augment power; and the accumulation of the one is generally an augmentation of the other. The unpromising appearance of the coast of Africa afforded but little encouragement to the ambition of monarchs, or the cupidity of merchants. To this it may be added, that De Gama, by discovering a passage to India round the Cape of Good Hope, had unfolded to European merchants the inexhaustible stores of wealth embosomed in that quarter of the globe. Columbus at the same time discovered a New World. The mines of Potosi and Peru were beginning to pour forth their rich contents into the coffers of European monarchs, and to stimulate the avarice of European merchants. To these, as the leading causes, may probably be imputed the ignorance in which the world remains of the interior of the continent of Africa to this day.

We have, to be sure, a few books of travels in this continent. But they are the productions of individuals, whose romantic desire to obtain information led them to encounter every hazard, and surmount every danger. We can hardly expect a correct delineation of a country, or a description of its inhabitants, institutions, manners, and customs, by a solitary wanderer, who is every moment in danger of death. Surely, that head is poorly calculated to treasure up facts and detail them to the world, which is liable every hour to be taken from the shoulders. The travels of Vaillant, of Norden, and of Bruce, and what little of Park's is published, have been carefully examined by the writer of this Journal,

with a view of enriching it with interesting extracts therefrom. But the design is relinquished, as they give us no information concerning the wandering Arabs, or of the immense desert of Zahara which comprehends a great proportion of the interior of North Africa. It may here be remarked, that we can expect correct information of this desert and of the Arabs, from none but European or American slaves. The traveller, who is in pursuit of this knowledge, is in hourly danger of death or slavery. The slave is safe in the hands of his master. With him he traverses the desert; with him he reposes in a tent. Having leisure, he can record in safety the peculiarities of this peculiar people. If he becomes a slave to a settled resident in some of the towns, he can describe that, and the customs of the people. The author of this Journal was in both these situations, and hopes to give a correct account of this part of Africa, or that part of it which he saw.

But I cannot omit to incorporate into this work some portion of the doings of an "*Association for promoting the discovery of the interior parts of Africa.*" This association was formed in England by a number of gentlemen of rank and learning, in the year 1788. The first adventurer that entered into its service, and proceeded upon a tour of discovery in Africa, was one of our own countrymen by the name of Ledyard.

The daring enterprise of Americans has been known to the world, and by the world applauded, ever since Englishmen became known by

that name. Although the Portuguese first began the business of discovery, it was left for Americans and Englishmen to complete it; and from what they have already accomplished, it may be rationally expected, that the ardent spirit of discovery will not subside so long as an ocean or sea remains untraversed, or any portion of the earth continues unexplored. Our countryman, the indefatigable Ledyard, had been long engaged in traversing unknown seas, and exploring unknown countries, without the aid of governments, or the assistance of private munificence. He became known to this association, was adopted as their agent, and employed to accomplish their splendid objects. The readers of this volume will be better gratified by an account of this American, from the doings of this association, than from the imperfect manner in which it would be given by the writer; it is, therefore, presented in their own language:—

“ Scarcely was this society instituted, when two gentlemen were engaged in the advancement of these schemes of discovery, whose talents and courage eminently qualified them for such an arduous service. One of them named Ledyard, by birth an American, feeling from his earliest youth an irresistible desire to explore those regions of the globe, which were undiscovered, or imperfectly known, had passed several years among the Indians in America, studying their manners and habits, and had thus learned how to recommend himself to the favor and protection of savages. He had accompa-

nied Capt. Cook in his voyage round the world, descending to the humble situation of corporal of marines, rather than forego an opportunity so inviting to his inquisitive and adventurous spirit. He next resolved to traverse the continent of America, from the north-west coast which Cook had partly explored, to the eastern coast, with which he himself was already perfectly familiar. Disappointed in his intention of sailing in a voyage of commercial adventure to Nootka Sound, he crossed the British Channel to Ostend, with only ten guineas in his purse; determined to travel over land to Kamschatka, whence the passage is short to the western coast of America. When he came to the Gulf of Bothnia, he attempted to cross it on the ice, that he might reach Kamschatka by the shortest way; but finding that the water was not frozen in the middle, he returned to Stockholm; travelled northward into the arctic circle; and passing round the head of the gulf, descended on its eastern side to Petersburg. There his extraordinary appearance attracted general notice. Without stockings or shoes, and too poor to provide himself with either, he was invited to dine with the Portuguese Ambassador, who supplied him with twenty guineas on the credit of Sir Joseph Banks, and through his interest he obtained permission to accompany a detachment of stores which was to be sent to Yakutz, for the use of Mr. Billings, an Englishman, who was entrusted with the schemes of northern discovery, in which the Empress was then engaged.

“ From Yakutz, which is situated in Siberia, 6000 miles east of Petersburgh, he proceeded to Oczakow, on the Kamschatkan sea; but as the navigation was completely obstructed by the ice, he returned to Yakutz, intending to wait for the conclusion of the winter. Here, in consequence of some unaccountable suspicion, he was seized in the name of the Empress by two Russian soldiers, who conveyed him, in the depth of winter, through the north of Tartary, to the frontier of the Polish dominions; assuring him at their departure, that if he returned to Russia he should certainly be hanged; but if he chose to return to England, they wished him a pleasant journey. Poor, forlorn, and friendless, covered with rags, and exhausted by hardships, disease, and misery, he proceeded to Konigsburg, where the interest of Sir Joseph Banks enabled him to procure the sum of five guineas, by means of which he arrived in England. He waited immediately on Sir Joseph, who, knowing his disposition, informed him that he could recommend him to an adventure as perilous as that from which he had just returned, and communicated to him the views of the association for discovering the inland countries of Africa.

“ Ledyard entered with enthusiasm into an enterprise which he had already projected for himself; and receiving from Sir Joseph a letter of introduction to one of the members of the committee appointed to direct the business, and promote the object of the association, he went to him without delay. The description which that gentleman has given of their first interview

strongly marks the character of this hardy traveller. "Before I had learned," says he, "from the note, the name and business of my visiter, I was struck with the manliness of his person, the breadth of his chest, the openness of his countenance, and the inquietude of his eye. I spread the map of Africa before him, and tracing a line from Cairo to Sennaar, and from thence westward in the latitude and supposed direction of the Niger, I told him that was the route by which I was anxious that Africa might, if possible, be explored. He said he should think himself singularly fortunate to be entrusted with the adventure. I asked him when he would set out? To-morrow morning, was his answer." From such zeal, decision, and intrepidity, the society naturally formed the most sanguine expectations.

"Mr. Ledyard sailed from London on the 30th of June, 1788, and in thirty-six days, seven of which were spent in Paris and two at Marseilles, arrived in the city of Alexandria; and having there assumed the dress, and been instructed in the manners requisite for an Egyptian traveller, proceeded to Cairo, which he reached on the 19th day of August. Ledyard travelled with peculiar advantages. Endowed with an original and comprehensive genius, he beheld with interest, and described with energy, the scenes and objects around him; and by comparing them with what he had seen in other regions of the globe, he was enabled to give his narrative all the varied effect of contrast and resemblance. His remarks on lower Egypt, had that country

been less generally known, might have ranked with the most valuable of geographical records; and greatly heightened the opinion which his employers already entertained of his singular qualifications for the task which he had undertaken. Nor was his residence in Cairo altogether useless to the association. By visiting the slave markets, and by conversing with the Iclabs, or travelling merchants of the caravans, he obtained, without any expense, a better idea of the people of Africa, of its trade, of the position of places, the nature of the country, and the manner of travelling, than he could, by any other means, have acquired: and the communications on these subjects, which he transmitted to England, interesting and instructing as they were, afforded the society the most gratifying proofs of the ardent spirit of inquiry, the unwearied attention, the persevering research and the laborious, indefatigable, anxious zeal with which their author pursued the object of their mission."

This interesting and elegant account of our wonderful countryman is extracted from the "*Proceedings of the African Association*," for 1790. It is incorporated into this volume with the highest pleasure, as it is an encomium, derived from our enemy, in favour of one of our native countrymen; from an enemy too, who have always used the small arms of the pen, and the artillery of the press, to diminish American genius—American courage—and American greatness.

This indefatigable association continued their laudable exertions. Mr. Lucas sailed for the

African continent in October, the same year with Ledyard. In 1790, Major Houghton was employed in the same enterprise. In 1795, the celebrated Mungo Park began to explore the continent of Africa. Mr. Hernemann, a German, followed in 1797.

We might extend this chapter by giving short biographical sketches of these celebrated adventurers, but we now return to our Journal ;—intending, in a future part of it, to give a brief geographical view of Africa, embracing the principal places described by these travellers, and what may be gathered from other authentic sources.

CHAP. V.

Passage from Cape Barbas—mutual pledge—the coast—crossing precipice—projecting rock—watery cavern—view of Zahara—sleeping on hill—prayer—capture by Arabs, and separation.

AFTER having given our readers a compressed historical account of Africa, derived from the most authentic sources, we now return to the melancholy Journal of individual sufferings in this quarter of the globe. They were endured by the author for about nineteen months, that is to say, from the 5th day of September, 1815, when he landed from the boat near Cape Barbas, until the 8th day of April, 1817,—when the author left this quarter of the globe to return to America, that quarter of it in which he had his birth.

After we ran our boat ashore, as mentioned, north of Cape Barbas, our first object was to secure what provisions we had remaining. It had been many days since we ate bread; the wreck of the brig having ruined the whole, excepting what we got ashore at Cape Bajador, and that was soon consumed. Our wine was also exhausted, the last bottle having been drank just before we made our landing in the little sand beach among the rocks. We still had a little water, and some salt pork remaining; but could not transport them, together with our clothing, when ascending and descending rocks, whose perpendicular position and ragged sides seemed to defy the approach of human footsteps. We knew the impossibility of doing this from a view of the precipices that surrounded us,—and we left all our clothing excepting what covered our bodies—cut from our pork all that was lean—buried and threw away every piece of money in our possession, at the suggestion of Capt. Riley. Most of us made small sacks out of the sail we had in the boat, with a pen-knife and some rope yarn. In these we deposited each of us a small quantity of fat pork and a porter bottle filled with water, it being all we had now remaining, excepting one extra bottle which we drank upon starting on our uncertain and hazardous journey. We now came to a solemn agreement to remain together as long as possible, and to render to each other every kind office in our power. It was not merely common danger that made us friends; we had become attached to each other by previous sufferings and mutual favors. As

we were doomed soon to be separated under circumstances the most painful to the human feelings, I must be indulged in naming the whole crew. James Riley, captain—George Williams, chief mate—Aaron R. Savage, second mate, all of Middletown; William Porter, James Barrett, and John Hogan, of Massachusetts, near Portland; Thomas Burns, of Lyme; James Clarke, of Hartford; and myself, seamen. Horace Savage, cabin-boy, of Middletown; and Richard Deslile, (man of colour) cook, of Hartford. Mr. Williams, Barrett, Hogan, Antonio, and Deslile, (called Dick) still remained unheard of, and probably are either starved, assassinated, or remain in bondage, from which the rest of us, heaven be praised, have escaped.

On the 6th of Sept. we started, scarcely knowing what object we had in view. We resolved, however, to follow the coast, hoping to espy some sail at sea—hoping to find water—hoping to reach the wreck—and hoping to find something more in it to sustain life a little longer; having at the same time no expectation of seeing either of those hopes realized; and in this we were not disappointed; we were defeated in all of them.

Porter and myself usually kept forward, sometimes seeing our companions in the rear, and sometimes they were hidden from us by projecting rocks. It is impossible for a stranger to this dreadful coast to conceive of the danger and fatigue we endured in this journey. Occasionally we found a short distance of beach on which we could walk without difficulty; we were then

opposed by rocks projecting into the sea, upon which a surf was constantly beating. We had to wait for the surf to retire, and then clamber over the rock. For many rods we were obliged to ascend upon the broken cliffs of the rocks, the surge beating upon the base of them below in a manner calculated to make despair take the place of hope. During this day, we came to a narrow projection from the almost perpendicular rock, for nearly thirty rods in length; not much wider than a stone step. It was our only passage. It was as much as fifty feet above the surf below, and rising as many as five hundred feet above our heads. He must be something more or less than man, who could pass this track with unconcern. Porter and I being far ahead, found a small passage into the rock, where we could remain with safety, and we waited till the rest came up. The water had worn a hole into the rock, nearly in shape of a common kettle, which was filled with warm water. We bathed our heads in it which greatly refreshed us. We were soon joined by our whole party, who did the same, with the same effect. We continued to grope our way along the rocks until dark, when we came to a projecting one, around which we had to wade, or swim through the surf. We then ascended a cliff, and to our great joy, found a place where we could repose. It ought to be here mentioned, that all the way we saw fresh dung, and tracks of animals, and during the night heard their howling; but we neither of us this day or night saw any animal. We lay down to rest with our clothes soaked, after eating a little

raw pork and quenching our thirst with a sip of water. Notwithstanding our constant and unwearied exertions, we could not have travelled more than five miles during the whole of this day, judging from the objects in our rear which we had passed, and a harder day's travel was never made by man.

On the morning of the 7th of September, we found ourselves stiffened and almost unable to move from having slept the preceding night, which was chilly, in the open air, with wet clothes. In the morning we partook of the only food in our possession—cutting a thin slice of raw pork from what remained, and water enough only to wet our mouths. With this little nourishment, and with our debilitated bodies, we began our second day's journey. The difficulty of travelling was not diminished, but rather increased. We shortly came to a rock which projected a great distance over the sea. The water had worn under it from fifty to sixty feet; and the cliffs that had broken from the rock above, lay, in great masses, in the surf below. It seemed to us impossible to pass; but we resolved to attempt the dreadful passage. We let ourselves down from rock to rock until we reached those lying in the surf, and clinging to the one upon which we alighted, the dreadful surf broke over us with all its violence. As the sea went out, we snatched the opportunity to pass a short distance over these craggy rocks, tearing our bodies in a terrible manner. In this way we travelled, from rock to rock, and through surf after surf, I should judge half a mile; in performing which we were

as many as three hours. At length the party all came up, and we reached the sand beach which we had before seen ahead. Had it not been at low water, we could not have passed at all. For most of this distance, the water had worn under the rocks, as near as we could judge, from sixty to eighty feet, presenting to view a cavern, from whose frightful aspect the heart recoiled with horror. In this passage we found and ate a few salt muscles, which, although they afforded some nourishment, very much increased our thirst. We also saw a large leopard; the first live animal we had seen on the African coast, excepting the camels, at Cape Bajador, where our calamities commenced. It was about 10 o'clock when we reached the beach. We immediately began to dig for water, and having no implements to do it with, we used our hands, scraping the sand into our hats and throwing it to the top of the well. Capt. Riley went in pursuit of a passage to the world above the rocks, if, by good fortune, he could find one, and we continued to dig, without the least effect, in various places for water. Capt. Riley gave us a gloomy account on his return, and his gloom was increased when he found that we had obtained no water. We all once more started, and at the end of the beach, it being about noon, we were completely exhausted. Nature could do no more—we stretched ourselves upon the beach—under a shelving rock guarding us from the rays of the sun.—“Sleep, balmy sleep—nature’s fond nurse, sweet restorer,” came to our relief; we reposed, and our “senses were steeped in forgetful-

ness," for two hours. I will not attempt to describe my feelings at the time I awoke, for it could hardly be said that I had any feelings. I had become so inured to misery, that she had adopted me as her child, and I felt no disposition to avoid her embrace. I knew I had done all I could to rescue myself and assist my companions in escaping from the army of calamities that surrounded us. This seemed to be a common sentiment among us.

Capt. Riley, in his pursuit of a passage over the rocks, had discovered that there was a beach for some ways ahead, and proposed that we should make one effort more to find our way to the land above, through this hitherto inaccessible precipice. With one accord we acceded to the proposition, and were once more on the march. We soon began to ascend, crawling upon our hands and knees, catching hold of every substance that would assist us in dragging our bodies forward. It was next to dragging ourselves to the scaffold—it was like becoming our own executioners. We at length ascended the top of the precipice, and, O merciful Heaven! what a prospect presented itself to our affrighted view! what despondency sunk into our hearts! Had we been called to meet the dangers of the sea, or to fight the enemies of our country, we should, I know, like true American sailors, have encountered them without dismay. But, after having encountered and overcome almost all the varieties of human misery; after having rung all the changes of calamity; then to be cast upon a barren heath, a boundless plain, made up of burn-

ing sand and flinty stones, producing neither a green vegetable, or refreshing water; there to be famished with hunger, devoured by wild beasts, or become slaves to the most merciless of creatures that wear the form of man, was surely enough to appal the stoutest heart! It seemed as if death was about to overtake us; and the outstretched plain before us seemed like the great Golgotha of the human race. Casting our eyes far to the southward, the plain, owing to the striking of the rays of the sun upon the dried sand, appeared like an immense lake. We even thought of going in pursuit of it; but having so long been betrayed by the illusions of hope, *this ignis fatuus* could not lead us. Some of us felt a disinclination to move at all. Hogan, at the mention of whose name I can hardly suppress a falling tear, however, the first one who ventured upon the hawser as before mentioned, was asked what it was best to do? He answered, with perfect apathy, "I don't know—but what's the use of lying down to die as long as we can stand up and walk." The fortitude of a New-England sailor is certainly proverbial; but we are told that a continual dropping will wear away stones; and as our bodies wasted, our courage was diminished. We moved off in a body, keeping in with the coast; and as we wandered near the edge of the precipice, we were almost dizzyed by the immense distance to the roaring surge at the base, which continually beat and wasted its force upon this iron bound coast. We occasionally saw a wild dry plant resembling a wild parsnip, or fennel stalk, which

we dug up out of the hard baked earth with sharp stones and the knives we had with us. It afforded but little nourishment to us, and from the appearance of the earth around them, they had been sought after and ate by wild beasts, their tracks being visible around their roots. We saw large heaps of muscle shells, and the appearance of a former fire where they probably had been roasted by the natives. Thus far, in this day's travel, we had found but little sand, the surface of the earth being chiefly covered with sharp stones. But towards night, coming to a more sandy ground, we discovered the tracks of a camel and those of a large human foot, travelling to the northward. These tracks appeared to be recently made; indeed they must have been, as the blowing of the dry sand would soon have filled them up. This circumstance convinced us that we were at no great distance from some of the natives; and however terrible was the reflection, we now felt anxious to fall in with them, for we were famishing and thirsting to death. We still had a few drops of water remaining, with which we moistened our mouths, after sitting down near the precipice, where we enjoyed a cool breeze. After travelling a little farther, we discovered a sandy beach; the precipice suddenly diminishing and falling back from the shore. We intended, if possible, to make this beach, and there to spend the night. It now became dark; and after travelling about an hour we discovered the light of a fire at a considerable distance ahead. This discovery excited in our bosoms the mingled emotions of

joy and fear—joy, that we might obtain something to satisfy the hunger that gnawed upon our frames, and quench the thirst which was parching us to powder—fear, that this relief would forever take from us the freedom which we enjoyed with our misery. We descended, with great difficulty, about half way down to the beach, and upon a steep side-hill, surrounded by cragged rocks, we laid down upon the burning sand, after having scraped off the surface of it to make a cooler bed, and also a guard to prevent us from sliding down the hill. Here we slept until morning; and upon awaking, found ourselves chilled by the cold air and the dews which prevail here in the night season, notwithstanding the heat of the days.

The 8th of September had now come, a day memorable in the calender of our crew; for upon this day we lost the exalted character of freemen, and became the most degraded of slaves.

About sun-rise we were all assembled upon the sand bank upon which we had slept, and in a united manner, joined Mr. Savage (if I rightly recollect) in prayer. Standing uncovered upon the declivity of the hill, with the boundless ocean roaring on one side, and the immense desert stretching out on the other, we poured out our souls to that God who made them, imploring His protection and support in whatever situation we might be placed, in whatever scenes we might be called to act, and in whatever sufferings we might be compelled to endure. We then mutually pledged ourselves to each other,

that, as we should undoubtedly very soon be enslaved by the Arabs, and probably separated from each other, we would use every means to effect our own and each other's release, that should fall in our power; that if we could, by any means, convey the intelligence of our situation to any Christian power, we would avail ourselves of the opportunity. We now descended the hill to the beach, and continued our course along the same to the northeast. After proceeding about two miles, as I judged, and rising a small sand hill, we discovered at no great distance a drove of camels. We came to a sudden stop, and upon consultation, some were for going on, others for lying by. We concluded that this *might* be a *caravan* travelling to the northward; and *might* assist us on. We continued to approach them; and as we drew near, we concluded there must have been as many as seventy or eighty of the natives. We were now first discovered by six or seven of them, who had wandered from the clan; one of whom appeared to be a middle aged man, and who afterwards became Hogan's and Dick's master—the others were two women, the rest being children. As soon as they saw us, they run rapidly towards us. We immediately fell upon our knees, and, by signs, begging the man, who was armed with a drawn scimitar, to spare our lives, and bestow upon us a little water. The first request he granted, but totally disregarded the second. The women, ten times more ferocious in appearance than the men, came up with the children, and with the greatest violence, stripped off all

our clothes excepting trowsers. Some of us, however, were stripped entirely naked, although they left me my trowsers. The man, in the mean time, was constantly brandishing his naked scimitar around our heads, and darting it towards our breasts, seeming impatient to see us bleeding. The whole clan now discovered us, and came rushing on with many of their camels. The manner of their approach defies description; some were running on foot, armed with spears, some on camels, some with muskets, others with large clubs, others with scimitars, and all seemed anxious to be the first sharers in the plunder, when alas, they could find no plunder but our miserable bodies. As they came up, those who had possessed themselves of all our clothes, and of our persons also, began to throw sand into the air, and hooting somewhat like American savages. A contest now began among themselves, of which we were spectators, all contending for their right to us as slaves. After this contest was ended, in which no lives were lost, although much heathen blood was shed, we were all led towards the well; each one of us having three or four Arabs hold of us, forcing us on, and each of them contending for *his* right to us, as *his* slave. We very soon reached the well, around which were a number of vessels filled with water, in which the camels were drinking. They were made of the skin of the camel. The top of them was a circular hoop, to which the skin was sewed, and which rested on three legs. Between these legs, the skin hung down in the shape of a common basket,

holding generally about twenty gallons, from which five or six camels drink at one time; it being supplied from the well until the camels are satisfied. As I came to the well, my masters released me from their grasp. I immediately plunged my head into the tub with the camels, to satisfy my raging thirst, regardless of the vessel or of the kind of liquid I was drinking. The camels were frightened by their new companion, and began to retire; the natives immediately drove me away, and restored to the camels, more humane than their masters, their previous right. During this time there seemed to be a contest among those who brought me to the well, the object which was to determine to whom of *right* I belonged. They seized me three or four at a time, and pulled me one way and the other, with so much force, that I concluded they were about to settle the dispute by making an equal distribution of my body among them. During this scene, in which I was a passive actor, they kept constantly jabbering very loud and with great earnestness. At length one of them continued his hold, the rest having surrendered me to him; and he now became my sole master. His name was GANUS. He was about five feet eight inches in height; large and raw boned, as is indeed the case with all the wandering Arabs, and about forty years of age. It had now become about eight o'clock in the morning. My master led me off to his camels stationed at a small distance, in the keeping of two young women, who afterwards proved to be his sisters. I here fell in with Mr. Savage, Mr

Williams, and Barrett, who were situated near by. They informed me that they had been furnished with a small supply of milk and water. The girls then gave me some milk and water, in a bowl, which I shared with my companions in misery. The camels having been sufficiently watered, and the goat skins having been filled, preparations were made for a departure from the well.

CHAP. VI.

Separation of the crew—taking leave—departure into the desert—mode of travelling—water—goat skin—arrival at a tent—mode of making fire—cooking and eating—travelling upon Zahara—Mahomedan worship—clothing.

SEPTEMBER 8TH, 1815.

FROM this day I date my slavery among the Arabs, and my shipmates may also date theirs from the same time. We were now all in the possession of barbarian masters; although it is impossible for me to tell precisely how the crew were distributed. Just before my master started, which was between nine and ten o'clock, A. M. I was permitted to take leave of Capt. Riley and all the crew, who were situated in different places around the well, excepting Mr. Williams and Barrett, who went off in company with me. As it is wholly impossible to describe the feelings of my bosom at this adieu, I will not attempt it. More poignantly distressing they could not have been, had I been about to leave this world for another. It left me in a state of horror and anguish which I then thought I could not, but for

a short time, survive. I was mounted upon a camel behind the hump, wholly destitute of clothing excepting my trowsers, and compelled to steady myself by clinching the long hair upon the hump, which is generally from four to six inches in length. The back of the camel, from the hinder part of the protuberance upon it, commonly called the hump, is entirely smooth; the back bone extremely sharp, and the hip bones projecting but a very little from the rump, which slopes very steeply, so that it is utterly impossible to keep your seat without inclining the body far forward, and constantly holding on by the long hair. The camels commonly used for carrying baggage and passengers are from twenty to twenty-five hands in height; and although in riding at full trot the naked body of the miserable slave who is compelled to ride, is excoriated and torn to pieces, a sudden fall from them would endanger his life. If he falls off by accident, or voluntarily slips from his painful seat to relieve himself from excruciating torture, he is left in the rear, and is driven up to the party who have gotten ahead, by the scimitar, the spear, or the club of his master. After traveling in this way for some miles, I began to wonder why I had not been sunk in the ocean, precipitated from a rock, or in some sudden way been deprived of that life which now became a burthen to me. My body was naked, excepting my legs, under the almost vertical rays of the sun, being within the torrid zone, or tropic of Cancer, and my legs were constantly chafing and wearing away by constantly thumping upon the

hard hips of an hard trotting camel. Poor beast, thought I, we both have the same unfeeling master, and must both submit to the capricious exercise of that power which absolute authority gives him. I almost imagined that the *camel* pitied me; and should have come to this conclusion absolutely, had it not been from the prevailing sentiment that *men* possessed more *humanity* than *brutes*. How often are we in the habit of making mistakes! The Arab is not the only being, among those called *rational*, whose direful cruelty would make even a tiger weep.

After we had ascended the precipice, and had gone some distance upon the plain, my master left his camels, his baggage and me, in the keeping of the girls, and joined the master of Mr. Williams and Barrett. They knew that we must have landed on this coast at no great distance off; and having asked me, by signs, where the boat or vessel lay in which we were wrecked, I satisfied them by signs as well as I could. They now both started upon a long trot, a camel seldom galloping, and went in pursuit of the boat or wreck. My master had about twenty camels, and the master of Mr. Williams and Barrett about the same number, and we were now all joined in one party, in the keeping of the women belonging to the two parties. We now proceeded upon the plain towards the interior, in a S. E. direction, travelling at full speed. We were compelled to keep up with the party, and although riding in the manner before described was excessively painful, we were under the necessity of enduring it, as we could not on foot

do this. We however, occasionally dismounted, and run a short distance on foot, to obtain a little relief from our pain, occasioned by the hard trotting of the camels. At about 2 o'clock, two Arabs approached, with great speed, stole Mr. Williams and Barrett from their keepers, in spite of all their exertions to prevent it; placed them behind upon their camels, and made off to the south; and, in a few minutes, were out of sight. I was now left alone; no human creature to associate with; no bosom into which I could pour my own sorrows. My captain and shipmates were all dispersed, and in different hands; and I was left, without any spectator of my distresses, excepting the wretches who took delight in increasing them. The girls now stripped off my trowsers, and gave me, in exchange, a strip of old blanket, about eighteen inches wide, which I made fast around my middle with thorns. I begged for some water, which they gave me in an old hat, which I was obliged to carry in my hand, out of sight of the camels, lest by wearing it, I should frighten them. We then started again; and, as the party slackened their pace a little, I was enabled to keep up on foot. We continued in a S. E. direction; and after travelling about two hours, I had the first view of the Arabs' tents. We halted at about a quarter of a mile distance from them, and I soon saw a female coming towards us, who came out to meet the returning party. She seemed to manifest a little feeling at my forlorn situation, and entreated the girls to give me a little water, which they did. She took hold of my hands,

and examined them very intently, showing at the same time signs of wonder and curiosity. We then prosecuted our journey, some mounted on camels, and some on foot, till about five o'clock the sun appearing about an hour high. We now came near the tents belonging to the two masters of our party, situated in a small valley. The surface of the ground consisted of hard baked earth filled with small, sharp, flinty stones, and occasionally of a small vein of sandy ground. There was not a tree nor vegetable in sight; and the earth had nothing verdant upon it, but a few small bushes thinly scattered, about two feet high. Upon these, the camels fed. They were distributed around the valley, and supported themselves by browsing upon these bushes. The camels loaded with water, which was contained in goat skins, were driven up to the tent, and unloaded.

These skins, made to transport water from one part of the desert to the other, are fitted for this purpose by taking the skin whole from the goat. This is done, by cutting it around the neck; then by thrusting in the hand, it is taken whole from the animal to the end of its legs. The holes, at the end of the legs, are made fast, by tying an overhand knot with the skin of the legs. The Arabs have a kind of root which, dried and pounded, they apply to the inside of the skin, which cures and tans it, sufficiently to become a water vessel; leaving the hair on the outside in its natural state. The neck of the skin, into which they pour the water, is made water-tight by lashing a cord around it, which

is also made fast to the skin of one of the fore legs ; and in this way they keep the neck of the skin in a perpendicular position, while the body of it lies along-side of the camel horizontally ; being made fast to the saddle by a cord extending from each leg. The camel is sometimes loaded with four of these skins, two upon each side. These skins are sometimes used for the transportation of milk, taken from the camel, although those used for this purpose are more thoroughly tanned, and the hair wholly taken off.

Before we arrived at the tents, my master's wife and three children came out about half a mile to meet us. They welcomed the return of the party, by enclosing their hands in those of the returning, and also throwing their arms about their necks and kissing them. The old lady wore a face that seemed to have something of humanity in it. She took my hand, and letting it go, put hers to her own mouth, motioning to me to do the same, with my own, which I did. The little children, by their signs, wished me to kiss their hands, which I did. They all manifested a kind of pleasure in having a slave in their family, to serve them, and more probably because they hoped to make a sum of money by the sale of me. I was then conducted to the tent ; and after resting awhile, was sent out with one of the girls, who had a kind of hatchet in her hand, for what purpose I could not tell. I however soon learned it was to cut bushes for fuel. After she had cut a few of them to instruct me, she handed the hatchet to me and bade me cut

or dig them out of the ground. After gathering and carrying three handfuls to the tent, I was told it was sufficient, and was bade, by signs, to sit down. They then dug a small hole in the ground in front of the tent, and struck fire with a flint and steel upon a kind of dried weed, which served for tinder. After the weed had taken fire, they gathered up a quantity of dried camel's dung, which is always to be found around an Arab's tent, and after rubbing it in their hands, placed it upon the burning weed, and blowing it, it soon set the dung on fire. They then put on a few dried sticks, and, as soon as they began to blaze, they were placed in the bottom of the hole. This is the universal method of building a fire among this people. They then gathered some small stones and threw into the fire; commanding me to cut a small slice from the pork which they found in my sack, and the same being cut into small pieces, it was put into a small wooden bowl. They then, with two sticks, took from the fire in the hole the heated stones and dropped them into the bowl among the pork, which I kept from burning by stirring it round. It was very much for my benefit that my mistress was a Mahometan, for she would not *publicly* eat pork herself, although she dispensed so far with the articles of her faith, as to permit her children to partake with me of this unholy food. Before I began my supper, however, she made me pour my pork, fat and all, into my hat, as they will never permit a Christian to contaminate their vessels by eating or drinking in them; and I have often been deprived of a

draught of water, because no vessel but theirs could be found to contain it. They commanded me to preserve part of this mess until next morning, as I could have no more food until the next evening. Cooking, however, is an uncommon duty among the Arabs, as they seldom have any thing to cook, living almost wholly upon the milk of the camel, which they sometimes warm with heated stones. Indeed, were it not for the camel, the immense desert of Zahara, sometimes called Zaara, and Saharah, must be wholly deserted by human beings. From the peculiar nature of the camel's feet, being somewhat of the nature of a puff-ball, and yielding to the smallest pressure, they are enabled to endure the sharp stones, and also to travel in the deep sand. By these animals, the Arabs are enabled to traverse the desert, and to transport their plunder, their persons, and their slaves, from one part of it to another. The country, producing no vegetable food of any consequence, the natives are enabled to sustain life by the milk of these animals and their meat when slain. Why they are permitted to live at all, as they do nothing to add to the common stock of human enjoyment, but every thing in their power to diminish it, is a question which neither the dim light of nature, nor the imperfect reason of man can solve. At about eleven o'clock at night, the usual time of milking the camels, I had perhaps a pint of milk mixed with a pint of water, which is the usual quantity afforded a slave. The reason for milking the camels near the middle of the night is, to let their milk cool, which is always much

heated by the exercise of the animal, and the burning sun of the preceding day. They suffered me to sleep upon the sand at one corner of the tent. In the course of the night my master Ganus returned from seeking after the boat. To me, it was next to a miracle, that he could have reached the boat, and have taken therefrom articles which I knew we left there, in this short space of time. But afterwards, on seeing Porter, he told me that the next day after my master descended, he went down to the boat himself with his master. That the camels and an Arab would descend a precipice with ease, which an European or American could hardly pass without endangering his life. My master brought a bag of rice which we had left near the boat, the same being ruined by the salt water, and having turned as green as verdigris: he also brought some lean pork, which we could not carry with us upon the precipice; a part of a boat sail, pieces of ropes, and, what reminded me of our brig and my country, the colours of the brig.

September 9th.—This was the second day of my slavery. The family of my master consisted of himself, his wife, and two girls, and a boy; the oldest about twelve. His mother and his two sisters, before mentioned, lived in a tent near by, and both seemed to constitute but one family. I now furnished myself with a long string, having no means to keep the day of the week, or of the month, the month itself, or even the year; and every day I tied a knot in it to keep my reckoning and have it correct. The family of my master could not be reckoned among the rich Arabs;

he and his mother having between them but two small tents, and but about twenty camels, young and old. At this time they milked but three, which produced but about six quarts of milk daily. This served for the support of the whole, being eight in number, besides myself; and my proportion of milk was of course the smallest in quantity, being sometimes not more than one pint, mixed with the same quantity of water, for twenty-four hours. They generally preserved a part of the milk they got in the night, in a goat skin, for the next day at noon; depending upon the small quantity they obtained in the morning for breakfast, of which I was sometimes deprived of any part.

The first thing the family do upon rising, which is invariably at day-break, is to go to *Sulle*, or prayer. This they perform with great apparent solemnity. They begin this worship by pulling off what few camel-skin slippers are among them; then kneeling to the earth, rubbing sand upon their hands, arms and faces, a number of times. In whatever attitude, during this duty, whether standing, sitting, or kneeling, their faces are always turned to the east. The ceremony of rubbing their hands, arms and faces, with sand, is a symbol of ablution, or cleansing, as they have no water to perform this with. After this is done they stand up very erect, facing to the east; each repeating exclamations or orisons, in a manner so very peculiar, that it is almost impossible for a foreigner to *spell* the words made use of, however familiar he may become with the pronunciation of them. It is equally

difficult to obtain from them the precise meaning of the words used ; as there is a kind of peculiar mystery in their language, as well as a peculiar solemnity in their deportment when worshipping. For nineteen months I was in the habit of witnessing the worship of the Arabs, in families and in larger bodies, generally four times in a day, and hearing the exclamations they made ; and will attempt to enter down a few of their most frequently repeated expressions. Looking towards the east, they exclaim—" *Sheda el la lah, Hi, Allah !—Sheda Mahommed Rah sool Allah !*" They then throw their outspread hands forward, exclaiming *Allah Hooakibar* ("Great God.") They then kneel down upon the earth, and, supporting their bodies with their hands, kiss the earth ; and as they kiss it, exclaim again, *Allah Hooakibar* ; then rising erect, repeat the same expressions. They now, with a low and solemn tone of voice, casting their eyes occasionally towards heaven, repeat over a prayer from one to two minutes in length. From having afterwards learned the meaning of many of the expressions made use of in these prayers, I feel fully authorized to say that they return thanks for the favors received ; for the food they eat ; for the clothes they wear. They most earnestly pray for rain when the earth is dry ; and for sufficient food for their camels. They pray for abundance of plunder, and that they may take numerous slaves. That the Great God would destroy their enemies and protect them ; that he would keep their children alive, and bless all their possessions. In the course of these prayers, they frequently mention-

ed the name of *Moolay Solimaan*. During the repetition of this prayer, they stand perfectly erect. After the conclusion of it, they again exclaim, loudly, *Allah Hooakibar*, and again kiss the earth, in the manner described, two or three times, at each time repeating *Allah Hooakibar*! They then sit down upon the earth, and each repeats over to himself, probably some part of the Koran. During this, they hold in their hands, the most of them, a string of beads upon which they cast their eyes as though offering to them the most profound adoration. These beads they count over, stopping as they come to some particular one. They sometimes wear them upon their arms, and frequently carry them in their hands as they are walking or sitting. They close this ceremony by repeating the words, *Sulle Mulla*.

This is a description of family worship. When a larger number are together, the worship is conducted by arranging themselves in a single line, one of the oldest stepping out in front, and being the only speaker. They, however, all repeat with him, *Allah Hooakibar*, and following his motions, bow to the earth and kiss it. When a family have closed their morning worship, they proceed to suckle the young camels, the bag of the old one being always secured from them, by a kind of basket made of a species of grass found in some of the northern parts of the deserts, which the women fasten over them. They then milk the remainder into a bowl, which is but a trifle, and divide and drink it. The camels, unless they are to travel, are then sent off to feed

upon the small shrubs or bushes already mentioned, being always in the care of some one of the family. My master remained in his tent through this day. Having obtained two pair of shoes, he gave one pair to me, they being part of the plunder they took from the crew the day before. He restored to me my trowsers, which his sisters the day before had torn from me, having cut them off at the knee, saying, all below the knee was *foonta*—i. e. good for nothing. He also gave me part of our boat sail, which his son fancied, and took from me, giving me a patched skin in exchange, which, tied in front, hangs over the back part of the body, covering it nearly as low as the knee. The family spent part of the day in examining their plunder, and I slept under the tent a considerable portion of it. I ate a little of my pork, with the milk allowed me for my supper, and nothing occurred until next morning.

CHAP. VII.

Meeting with part of the crew—preparations for a journey—tent—furniture—man-saddle—female do.—loading tent and furniture—gazelle—Mr. Williams and Barrett—Christian and Mahommedan religion—separation—mode of spinning and weaving—of making a tent—of pitching it—scrupulous regard to worship.

ON the 10th of September, 1815, at about 9 o'clock, A. M. my master took me with him, on foot, about five miles, where we came to a number of tents. No one can judge of my surprise, when I saw Capt. Riley, Clarke, Burns, and I think

Horace, sitting near one of the tents. Although the interview with my shipmates was wholly unexpected; although it produced the most delightful feelings, they were mingled with the melancholy reflection, that it could be but short, and probably would be the last. We spent nearly half a day together; and while we were in sad conference upon the subject of our fate, the Arabs, about twenty in number, were holding a council. These they frequently hold, but in a very confused and irregular manner, having no one in particular to preside over their deliberations. Not at that time knowing any of their language, I could not tell, from that or from any signs, what was the subject under consultation; but I judged it was relative to the mode of disposing of us, their slaves, as Capt. Riley was telling them, by counting stones, how many dollars he would give for our ransom, if we could be carried to Morocco, or, as the Arabs call that country, *Marocksh*. Capt. Riley seemed to feel some hopes that we might yet get released, and advised us all to keep up good spirits. I took a painful leave of them, and, at about 3 P. M. returned with my master to his tent. I was sent to gather wood for the night. The family built a fire, and cooked some of the damaged rice which was brought from the boat, by heated stones. This they did by putting a small quantity of rice, mixed with water, into a bowl; then throwing in the hot stones and covering it over, it became a kind of pudding, which they divided among themselves, leaving what little adhered to the stones for my share, which I was obliged to

scrape from them with my teeth. This, with a little piece of lean, salt pork, which was cooked by the embers of fire mixed with sand, a little water, and, at 11 o'clock, a few drops of milk, made up my supper.

On the 11th, for the first time, I witnessed the manner in which the Arabs prepare for a journey. It may here be remarked, that they have no particular places appropriated to particular individuals. They pitch their tents in any unoccupied place; and when they strike them, they leave the place of their temporary abode, to the next occupant. They begin, by taking all their furniture, from the inside of the tent, which consists of two or three wooden bowls (*geddacks*) which they procure from the Moors; about the same number of water goat skins, (*gillabar*) and a small milk goat skin, (*s'cow*) both of which have been before described; a small axe, (*gaddo*)—a tent knife, made perhaps of an iron hoop, (*sekeen*)—a sleeping mat for the family, (*lassaia*)—a patch-work skin (*farrova*) to cover them, and sometimes a few spinning implements, with which they spin camel's hair. They all have a kind of female saddle of which no idea can be formed by an American without a description; and it is almost impossible to give an accurate idea of it by the most minute description. It is made by two crotches, not unlike the forward part of our saddle trees. One of these settles on to the back bone of the camel, forward of the hump, and the other back of it. From these, are extended two poles about four feet in length, and near the ends they are

made fast to the two crotches which are padded inside to prevent them chafing the camel's back. Upon the top of these two poles, is placed a camel's hide, the outer edge of which is sewed to a rim rising about eight inches above the poles, making a sort of oblong basket, about three feet in length, and two in width, placed crosswise upon the back of the camel, and made fast to the poles. A girth is made fast to each of these poles either by buckles, which they can seldom procure, or a knot, passing under the belly of the camel. Another girth or rope passes from the hinder part under the tail of the camel, somewhat like our cruppers. Another one extends from the forward part around the breast of the beast, somewhat in the manner of our breast girths. From each corner of this basket is raised a pole, meeting in the centre of it, and made fast at the top, over which they throw a blanket, a skin, a piece of sail, or whatever they have suitable for this purpose, to preserve their bodies from the rays of the burning sun. Into these, the mother generally places herself in the centre, having a child on each side to keep this saddle properly balanced. They also have a saddle which is placed upon the forward part of the hump for the owner, or a man to ride upon. This has a saddle-tree forward, which is padded inside, and goes on to the camel's shoulder bones, very near the neck, rising eight inches above the seat, which is circular, hollowed in the middle, and from the outer edge a piece of raw camel's hide is drawn over it. Around the whole of this circular seat, except-

ing where it is made fast to the tree, a small thick pad is fastened, a stud extending from each side of the circle, and resting upon the pad to support it. This saddle is made fast by a girth passing just back of the fore legs. The rider seats himself, and crosses his legs upon the descending part of the camel's neck. This is a description of the saddles generally in use, although others vary in some trifling respect. They now strike their tent, and take therefrom all its long and short poles. These, with all the rest of the articles described, excepting the saddles, water and milk skins, they roll up in the tent, by putting part in one end of it, which is folded up in shape of a piece of cloth of different lengths. They roll up each end of the tent, each having a long tent poll in it, together with other articles, so divided as to make a balance. These poles are lashed together fore-and-aft upon the top of the camel, resting upon the centre of the hump. This is made fast to the animal by a rope extending over the top of it and around the body. Another rope passes from it under the tail, and another round the breast. All this preparation is made in half an hour, and often in less time. The tent and its contents are generally put upon a camel that is driven, although he is sometimes ridden.

We started this day at sun two hours high. I shall hereafter be less particular in stating the hour of the day upon which any event took place, unless it is a very interesting one. Indeed, time was of but little consequence to me, as I had nothing to interest me but the peculiar habits, man-

ners, and customs of the Arabs, the immense deserts through which I was passing in almost every direction, and the distresses I there endured.

This day we travelled moderately, alternately on foot, and mounted on camels. As we came to spots where bushes were thinly scattered, the camels were permitted to feed, as is generally the case. In the course of the day we saw great numbers of animals which the natives called Gazelle. Their appearance was very similar to that of a deer, although they were of a smaller size. They were extremely gaunt and had long legs. Although they leaped and skipped about with great activity, they manifested but little fear upon our approach; and continued to browse at a short distance from us. I have seen them frequently upon different parts of the Zahara desert; but I never saw the natives take any of them, although I have often seen their skins, and was at this time wearing part of one. I afterwards learned from the natives, that they were taken at a particular season of the year, probably on account of their condition as to flesh and hair, the latter of which is exceedingly beautiful; surpassing, in this respect, any animal I ever saw in America. We halted, towards night, amidst a small flat of bushes, more flourishing than any I had before seen, in sight of a number of tents. It is not generally the custom, when on a journey, to pitch tents very near to each other, as each party requires a considerable adjoining ground to feed their camels upon during the night. I reckon we travelled about twenty miles this day, and, as I judged from the sun, in

a S. E. direction. After pitching our tent, I was sent, as usual, to gather fuel for the night, then to the nearest tent to get fire, as this would save the trouble of striking one. In this tent I saw Mr. Williams and Barrett, who were stolen as before mentioned. Their legal master had regained them, probably, after a severe contest, as a slave is the last piece of property an Arab will relinquish; indeed, they are the only property except their camels, that is worth a contest. From what I could learn relative to their traffic, they would estimate a healthy slave, at the value of ten full grown camels; although as they approach near to a market for slaves, they rise in value.

These miserable shipmates were almost entirely naked. The skin upon their backs was very much blistered. They informed me that they had suffered very severely from rapid travelling, and from want of food; they still, however, had a small quantity of pork which their master, in company with mine, had gotten from the boat, and which neither dared to eat. Like me, they derived some benefit from the religious tenets of their master; and I think we might all say, without incurring the vengeance of Mahomed, their prophet, that this was the only benefit we ever derived from the faith of a mussulman. It is almost impossible in this place, to avoid remarking upon the different effect that the two systems introduced into our world by our divine Redeemer, and the impostor Mahommed, has upon the professors of these different systems. The religion introduced by the one teaches

“Peace on earth, and good will to men. To do to others as you would have others do to you.” It teaches men to check the operations of passion, and depraved nature, and to become pure in heart. That of the other promises the full gratification of every propensity. His paradise is a region of gluttony, drunkenness, and debauchery. The one teaches men to love their enemies—the other to destroy them. The one teaches us “to feed the hungry, and clothe the naked,”—the other, to tear from the unfortunate being in their power, the last piece of raiment that guards him from the inclemency of the seasons, and to see, with perfect indifference, the famished slave die at their feet, when they become unfit for market.

I could spend but few minutes, and have but few words with my unfortunate friends. I hastened to my master's tent—built a fire—cooked a small slice of my pork, and, at the usual time, had my scanty portion of milk and water; and, in a corner of my master's tent, upon the sand, slept till day-light.

September 12th.—This day we started early, and continued south easterly. I sometimes rode behind my master, by securing myself, as well as I could, by means of my skin and rope, upon the hump of the camel. We halted a few minutes in the middle of the day, took a little milk and water, and the camels browsed upon the bushes. At about sun set we stopped for the night, having travelled, as I concluded, about fifty miles. Knowing the service I should be compelled to perform, I voluntarily set myself

about it; procured a fire, fuel for it, assisted in unloading the camels, pitching the tent, &c. As it was in vain to resist the power of the unfeeling wretches, into whose hands fate had thrown me, I endeavoured to conciliate their favor, by performing, with apparent cheerfulness, all the irksome duties of a slave.

13th.—This was a day of but little travel and considerable rest; having stopped and pitched the tent about noon. An Arab's tent, folded up as before described, containing almost all the moveable estate of its owner, is taken from the camel—separated from its contents, and pitched, ready to receive the furniture and the family, in fifteen minutes. The cloth, of which the tent is made, is wove of camel's hair, sheared from the hump and sides of this animal. Their mode of spinning this hair, which they prepare for doing by whipping it in the same manner Americans do oakum, is the most simple. They have no implement with which they twist this or any thing else; seeming to have not the least idea of a wheel to facilitate motion. They hold a quantity of this hair in one hand, and with a spindle in the other, commence the operation. The spindle is nothing more than a small stick, made sharp at one end, and about eight inches in length. This they make fast to the hair, and with the thumb and finger begin to twist. After drawing the thread to the length of the arm, they let the spindle hang down, and by having affixed to the lower end a considerable weight, and giving it a twist with the thumb and finger, the weight below will turn the spindle sufficiently

to twist a thread about three feet long. The thread is then wound round the lower end of the spindle, and in the same way they continue to draw out and wind up, thread after thread, until the spindle is filled, which they then wind off upon a ball. When they have made two balls, perhaps of the size of a twenty-four pound cannon shot, they twist two threads into one, in the above manner, after having wound them into a single ball. In this tedious and slow process they manufacture all their yarn for tent cloth. When they get a sufficient quantity of yarn to make one tent cloth, which is longer or shorter, according to the size of the tent they intend to make, they proceed to weave it. They make the cloth about three quarters of a yard wide; and when they are prepared to weave, they must halt long enough to weave the cloth through, as they have no other loom than that which is made by driving into the earth a number of pegs at each end of the web, equal to half the number of threads they put into the warp. Then by turning the yarn around each of those pegs at each end, and drawing it very tight, the warp is prepared to receive the filling. They have no idea of a reed, a harness, or a shuttle. They have a piece of hard wood, about three feet in length, about three inches in width, and about half an inch thick. This has a handle at one end, and is made pointed at the other, resembling a wooden sword. With the point of this instrument, they separate the threads of the warp, having half upon the upper side, and half upon the under side of it. Then, by

turning it up edge-wise, they make a space sufficiently large to pass through the filling, which is always done with the hand, either from a ball, or from a stick, upon which they sometimes wind it. After passing through a thread, it is beat up, by taking hold of each end of this wooden instrument, and pulling it up two or three times with as much force as a female can conveniently exercise. I have been thus particular in describing the mode of spinning and weaving, among the Arabs, to shew how stupidly ignorant this barbarous race of beings are, of the most simple arts of civilized life. The mode described is that in universal practice among the wandering Arabs; although at Wadinoon a mode somewhat different is adopted.

To make a tent for a family, the natives generally sew together from eight to twelve of the pieces of cloth manufactured as has been described. They are from twenty to thirty feet in length, and from eighteen to twenty-five feet in width. In the centre of this tent cloth, upon the inside, is sewed on a kind of socket, composed of the thrums of the camel's-hair yarn. When they pitch a tent, they insert into this socket, an oblong block, rounded upon the top, and in the under side of which is made two mortises. To each tent, are two long poles of about twelve feet in length, and two short poles of four feet. Upon each corner, is a loop made of iron, wood, or rope, and strongly fastened to the tent cloth; and upon each side and end two; making twelve in the whole. To each of these loops is fastened a tent-peg, about one foot in length, with a raw

camel's-hide rope, six or eight feet long. The first thing done in pitching a tent, is to spread the cloth flat upon the ground; then driving into the earth the twelve pegs. For this purpose, an Arab always carries with him a smooth round stone, lest he should come to a place where none could be found. In driving the pegs, the cloth is sufficiently slackened, to give it a proper height with the long poles; and constant practice almost invariably enables them to make a proper allowance for this. The next thing done, is to insert the upper end of the long poles, into the mortises in the central block. These poles stand one on each side of the tent. After the upper end is inserted, a sufficient number of women (for the men are but spectators) are placed at the lower end of each pole; and raising them at the same time, they place the end, which is sharpened, into the earth; leaving them about eight feet apart at the bottom. This braces the tent, and prevents the wind from blowing it down. If this does not make the cloth sufficiently tight, it is made so by means of the ropes fastened to the loops and the pegs. This leaves the tent cloth about two feet above the ground. The entrance into the tent is made by the two short poles, being entered into the two side loops, and standing perpendicularly. This entrance is about four feet high, and is always opposite to the wind; for if the wind shifts before the tent is struck, these poles are shifted to the opposite side. The space between the bottom of the tent cloth, and the earth, is generally closed upon the back-side and the ends, by means of

spare cloths which are fastened to the tent cloth, with iron or wooden pins, and to the earth, by laying stones or any other heavy substance upon the edge of them. This preserves the people within the tent from the chilly easterly wind, which generally blows through the night season. During the afternoon of this day, I remained an idle and uninterested spectator of the stupid conduct, and beastly manners of the wretches with whom I was compelled to associate. But by this time I had learned that it was my best policy to conform to their whims, affect a cheerfulness which I could not feel, and submit to my fate without murmuring. Notwithstanding their disregard for every thing belonging to humanity, they were invariably punctual in worshipping "*something whom they call God.*" Three or four times every day, let their engagements be what they might; let their violations of common justice be ever so enormous; they suddenly prostrate themselves upon the earth, exclaiming "*Sheda el la lah, Hi Allah—Sheda Mahommed, Raksool Allah—Allah Hooakibar!*"—concluding with some part of the Koran, and, with the most solemn appearance and manner, exclaiming "*Sulle Mulla.*" Happy may the wretched slave think himself, who, the next moment after this ceremony is ended, can feel safe from a stroke of the scimitar, the spear, or the club.

CHAP. VIII.

Painful travelling—salutations—Mr. Williams' situation—Barrett—rocks—Africans enslave each other—a wandering male Arab—female do.—American pork—Mr. Savage—interview with him—a rarity.

SEPTEMBER 14TH, 1815.

THIS was a day of rapid travelling, having started very early, and not having halted 'till about dark; and I conclude we must have made as many as sixty miles. Our course was an easterly one, and no event of any consequence took place. I rode a considerable part of the day behind my master. To do this with the more ease, I took from my back my skin to secure myself from the sharp back of the camel. But while this preserved my seat and legs from being worn raw, my back was exposed to the almost vertical rays of a torrid sun, and the skin began to peal from my back from being blistered and parched. Judging from the course we had travelled from the place where I was captured, I conclude we must now have reached the 21st deg. N. latitude, the body of a tent, a camel, and a man, making but a very little shade, and that to the *south*, as it was now near the autumnal equinox. This night our tent was not pitched, being unloaded, but not unfolded. At the time of stopping, I discovered a number of lights, from different tents. I learned from one of my master's sisters, whose name I had now found out was *Muckwoola*, that Mr. Williams and Barrett were in one of these tents. How she

knew this I cannot tell; but this I know, that the different parties of Arabs generally know the situation of each other, and the slaves they have in their possession. She accompanied me to the tent; and on the way, said some things to me which I could not then understand. I found my shipmates near a large fire in front of a tent, it being pitched in a place where there were large dry thorn bushes. They were cooking some pork. Upon our shaking hands, the natives noticed it very particularly, laughing and sneering at our mode of salutation, at the same time going through their own mode, which is, by placing the inside of the open hands together, then bringing it to the lips, touching them, and dropping the hand. I think I shall always prefer the mode handed down to us from our brave Saxon ancestors, of clasping and squeezing the hand of a friend whom I love.

Mr. Williams was considerably emaciated; his body much blistered and parched by the sun, and his, as well as the rest of our legs and feet, were much swollen, occasioned by the heat of the sun, and the irritation by thumping upon the almost bare bones of the camel. I can hardly, at this time, suppress the anguish I feel in remembering this, which was the last interview I ever had with this worthy man and good seaman. He had lost his fortitude by his misery; and despaired of life. He mentioned his family in the most affectionate manner; and continued to converse upon this interesting subject, until overwhelming grief forbade farther utterance. Although this was the last time I saw Mr. Wil-

liams, I learned some time after, by Barrett, whom I saw at a fish place near Cape Mirik, that he had regained his health and flesh; was living better; had a very good man for a master, who was also his (Barrett's) master; and I console myself, and I think his friends may also console themselves with the hope, that he may once more see his native country, and be blessed with the society of his friends.

As to Barrett, he was at this time apparently less miserable than Mr. Williams. I took some fire from this tent, and returned to my master's. My pork still held out, as my Mahometan master would permit me to eat but little of it at a time; and, thanks to his Mussulman faith, would eat none himself.

On the 15th and 16th we prosecuted our journey at a moderate rate. The general view of this part of the Zahara desert is a boundless plain terminated by the horizon, although in travelling over it, the traveller meets with gently rising sand hills, and shallow vallies. Sometimes he sees a rock from which large pieces have fallen, in a very irregular shape, there seeming to be no seams or grain to this stone like most of the large bodies of rocks in New-England. These rocks are mostly covered with a whitish moss, similar to what is frequently seen upon the rocks in the District of Maine. This is sometimes eat by camels when nothing else can be found. We occasionally met with clusters of tents, and some standing singly. Many of the Arabs have muskets, for which they have the highest admiration; seeming to

esteem them next to their holy beads. The one they think will secure to them the favor of their prophet, and with the other they hope to procure or intimidate slaves, as they frequently took deliberate aim at my breast, which I as often laid open, telling them to fire; being then almost indifferent, whether I was laid dead upon the desert, food for wild beasts, or compelled to traverse with men as wild and as ferocious as the tigers or leopards that prowl over them also. They often put these muskets into my hands, asking me whether they were *Fransah* or *Inglisis*. I sometimes saw valuable double-barrelled muskets, which they probably either procured from the European settlement upon the Senegal, or took from a black slave, which perhaps *he* obtained in exchange for one of *his* countrymen. These Africans, of every name and feature and complexion, take delight in enslaving each other; and although the slave trade, carried on by Christian merchants, on the coast of Africa, excites the just indignation of the Christian world, yet it can hardly be expected that an American, who has for months and years been enslaved by them, can feel so much compassion towards a slave *here* as those do, who have always enjoyed the blessings of humanity and liberty.

A description of the male wandering Arabs is: they are six feet in height generally; remarkably straight; large-boned; have very black, penetrating eyes; black hair, until age makes it grey, but of different qualities; some being soft and straight, and some coarse and bushy. They

have high cheek bones ; noses that incline more to the aquiline than Roman ; thin lips ; beautiful white teeth, and very regular ; thick, black beards when in middle life, which hang down to the breast, increasing in length as they advance in years, which then become almost entirely white. When old, and some of them must be very aged, they have a gravity and solemnity of appearance which is seldom seen in Americans. The features of the men, unless when distorted by anger, or the prospect of plunder, are regular, and often display some marks that would induce a stranger to think that they belonged to the human family.

I would gladly omit a description of the female wandering Arabs ; but it will leave a chasm in the description of the natural curiosities of this country. They are somewhat higher in stature than the American women, and, like the Arab men, remarkably straight when young. Their cheek bones are high ; their eyes and hair similar to the men. Their teeth are also white ; but the two eye-teeth often turn out of the mouth like a tush. They endeavour to make them project as far as possible, to furnish a resting place for the upper lip ; and they constantly stand, like two faithful centinels, to protect it from an assault from the under one. They generally carry their young upon their backs ; and their breasts, from constant exposure, and having no stays to support them, become relaxed, and hang down to such a length, that they can furnish the child upon their backs with food from these accommodating reservoirs, by thrust-

ing them under their arms ; the child, at the same time, hangs quartering upon the mother's back, and grabs them, one at a time, to draw therefrom the food they furnish it. Among the young women, however, are many of very regular and interesting features. They generally have very long hair, which they braid behind, and turn up to the back part of the head, and confine with a kind of hoop placed upon the crown of the head, giving the back part of the head an elevation considerably above the forehead. Upon the forehead and temples are a number of small braids of hair, to which is fastened a great variety of the most beautiful shells ; and sometimes large rings, made of white stone. Over the whole of this apparatus is thrown a piece of blue cotton cloth, as a turban, concealing the whole head and face, excepting the forehead, the eyes, cheek bones, and nose ; the variety of shells hanging around the edge of it. They also ornament their wrists and ankles, with strings of black beads, and sometimes of small shells. Their covering is generally a single blanket or skin of different lengths, and put on in different ways, depending upon the wealth, the whim, or the necessity of the wearer.

During these two days we were penetrating easterly into the interior. The reflection, that I was departing farther and farther from every trace of civilization, imparted feelings of the most gloomy kind. We, however, travelled moderately ; advancing, perhaps, not more than sixty miles. I saw none of my shipmates, nor any other unfortunate slave.

September 17th.—We continued to travel in an easterly direction. I was reminded of my native land, and of the abundance of her blessings, by occasionally partaking of a little slice of pork which was there produced. It was a real comfort, notwithstanding it compelled me to draw a most disheartening parallel between my former situation, and the dismal prospects that then surrounded me. My master's water began to grow short; and although I was parched without by the burning sun, and within by dreadful thirst, I could not, by the most humble and urgent entreaties, move the obdurate heart of my master to afford me a drop. Amidst the most melancholy reflections, I recognized Mr. Savage in company with two Arabs. This was the first time I had seen him since the commencement of our slavery. When I first saw him, he was in my rear. I slackened my walk, and he overtook me. My master's camels were travelling at a quick rate, which shortened my interview with him. He said he had neither seen or ate any food but milk and water, and that in very small quantities, since we first were separated. I lamented that I had not the small remains of my pork to divide with him, my master never suffering me to carry it myself. I hastened with all my power to overtake the camels. The country had become more barren and sandy, and the heat of the sun increased. We at length found a few thorn bushes, which is the only tavern an Arab ever finds, and we *put up*.

18th.—Having found this place of refreshment, my master and his retinue were deter-

mined, I suppose, to *eat it out* before he quitted; and during the whole of this day, we laid by.

19th.—For the four past nights, we had not pitched the tent; and sleeping upon the sand in the open air, I found myself every morning moistened with the heavy dews, and almost stiffened by the chilly air. It can easily be imagined what would be the sensations of a person, who, for a number of days, had been exposed to a scalding sun, and blistered with its rays; deprived almost wholly of food and water; hunger gnawing him within, and the heated sand irritating his blistered body, and the dews and cold chills operating upon him at the same time. We started early this morning at a moderate rate, and continued in an eastern course. At about 11 o'clock, we came to ascending ground; and the camels were halted while my master, having been joined by some other natives, went forward to make discoveries. The camels browsed; the women laid down to enjoy the sand beneath, and the sun above, and I wandered off to a small bush to enjoy a little shade, and, what my debilitated and fatigued body greatly needed, a little rest. I fell into a kind of broken slumber and continued here, "twixt wake and sleep," until my master returned. I then discovered, to my very great joy, that they had unloaded the camels, and seemed to be making preparations to pitch the tent. I saw a number of other tents at no great distance, and again fell into a sleep. I slept till the middle of the afternoon, and was then awakened; not by the hoarse and menacing voice of a barbarian, but by the mild, and

cheering accents of a friend. It was Mr. Savage. To see him once more was a consolation that made me, for a moment, forget my misery; it was doubly consolatory to see my friend not wholly destitute of resolution. He said he was in a state of absolute starvation; and bestowed a string of the most bitter curses upon the inhuman wretches who were starving him to a skeleton. We went to seek something from our mother earth, and found a few snails, which Mr. Savage took. Notwithstanding we had the most vindictive feelings towards our tormentors, we retired to our shade; and after bewailing our hard fate, remembered that we had a Father in heaven, to whom we addressed a short prayer, and separated. I gathered wood for the night; the tent was pitched, and my master allowed me a little of my pork, a small quantity of water, and a less quantity of milk for my supper.

20th.—This was a day of repose. After having performed the usual ceremony of worshipping, which, as I have before stated, is always the first service of the day, whether on a journey or at rest, my master went off, as usual, about the desert or to the neighbouring tents. The camels were sent off to feed, which were always watched by the children, this service never having yet been enjoined upon me. When the natives are stationary, the men are constantly visiting each other at their tents, and sometimes are assembled in considerable numbers around them.

It ought to be remarked that the wandering Arabs consist of many distinct tribes, and not of

one general one, as is by some supposed. The tribe to which my first master belonged is called WILED LEBDESSEBAH. From what I afterwards learned, when in possession of other tribes, I found that this was considered by all, as the poorest, most ferocious, and contemptible of the whole. They wander farther over the deserts, and have the most uncertain and casual subsistence. This accounts, in some degree, for the total want of method or object which is perceptible among them. They wander from day to day, seeming neither to know where they are going, nor what they are going for. When assembled together, as mentioned, they jabber together in confusion, for a while, and then for a while gaze at each other with unmeaning vacancy. The women at the same time saunter in and around their tents, with but little employ, although all the labour that is done, is done by them. While our brutal masters were thus employed, Mr. Savage and I, their wretched slaves, again met at the tent of his master. I found him alone, pondering upon his fate. Upon my approaching him, he seemed to affect a degree of cheerfulness. We thought it no great crime to steal a little water from a goat skin, as we were nearly choaked. After this, Mr. Savage recollected that early in the morning a wen or sore had been cut out of one of his master's camels; and we concluded to cook and eat this excrescence that was taken from a beast, which itself is not more palatable than our horses. It lay upon the sand in two pieces, and upon taking it up, it appeared not unlike a shad-spawn,

and like that, was very tender. A little fire remained, mixed with sand, into which we put our delicious morsel, and before we had half roasted it, we saw Mr. Savage's mistress approaching, and ate it down, almost at a mouthful, knowing that this was the only method we could take to secure it from being taken from us. I spent a considerable part of the day with my friend, and towards evening returned to my master's tent.

CHAP. IX.

Origin of wandering Arabs—vegetables on the desert of Zahara—gloomy prospect—roots—snails—water obtained—submission to fate—last meeting and last interview with Capt. Riley, Mr. Savage, Clarke, Burns, and Horace—situation upon the desert—valley—meeting with Porter.

FROM reading most of the productions of travellers, and all the narratives and journals of slaves, readers have their indignation excited to the highest pitch against the degraded race of beings among whom the author of this Journal was so unfortunate as to be enslaved. Before we conclude, however, to exclude them from the human family; before we denounce them as unworthy of the least consideration, as a part of human beings; the candid inquirer after truth will endeavour to trace their origin. He will try to learn what has been their course of life; what kind of government they have lived under, and what advantages they have enjoyed. It cannot be done in this little volume, which professes to tell what they *are*, and not what

they *have been*. It may be briefly remarked, however, that a general sentiment prevails among historians, that the Arabs are the descendants of Ishmael. In recurring to an authority which will not be doubted, we find that Ishmael was the son of Hagar, the handmaid of Sarai, Abram's wife; that Hagar was an Egyptian; that although Sarai, being childless herself, consented that Abram should go in unto Hagar, yet, when she found that Hagar had conceived, her wrath was kindled. "*And when Sarai dealt hardly with her, she fled from her face.*" (Gen. xvi. ch.) "*And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael, because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him,*" &c. In chap. xxv. of Gen. we find it thus recorded:—" *And these are the names of the sons of Ishmael, by their names, according to their generations: The first born of Ishmael, Nebajoth, and Kedar, and Adbeel, and Mibsam, and Mishma, and Dumah, and Massa, Hadar, and Tema, and Jetur, and Naphish, and Kedemah. These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes, according to their nations. And these are the years of the life of Ishmael, an hundred and thirty and seven years.*"

Thus it appears, that these miserable creatures owe their origin to a despised mother. That she herself was a wanderer, and her son "a wild man." The common chronology makes this tribe (or the descendants of Ishmael) 3995

years of age ; and the best historical authorities, called Profane History, in distinction from Sacred History, have always represented them as a despised, abused, degraded, and wandering race. They are now called wandering Arabs; and from many of their religious rites, they seem to have blended together some of "the law that came by Moses," with many of the ceremonies introduced by Mahommed. They circumcise their young according to the first—they worship the prophet according to the last. *Their hands are literally against every man, and every man's hand against them—to this day.*

It is with "trembling solicitude," that the author of this Journal has attempted, very briefly, to trace the origin of a race of beings, whose existence and modes of life, excite the wonder of an inquiring world. It was not done so much to impart information, as to excite inquiry. It was with the same view he attempted to give a brief historical account of Africa. To give a gloomy, monotonous diary of human sufferings would "pall upon the senses;" he has, therefore, endeavored to blend with it such accounts of this quarter of the globe, as he thought tended to illustrate the subject of his Journal.

It was now the 21st September. We had no possible means to determine in what latitude we were situated; but the sun was to the northward of us, and of course, what little shadow any object made, it was cast to the south. The heat was excessive, and I could almost have envied the natives a tawny skin, that was made to endure it. To me it was distressing in the extreme.

Although some of them seemed to pity me for the blistered and parched skin that slightly adhered to my flesh; yet their pity was mingled with contempt that *Inglesis* could bear no more. They glory in bearing every thing—hunger, thirst, fatigue, and every privation, and pronounce that being *foonta*, or good for nothing, who cannot endure with them. My master's water was nearly expended, and in the morning of this day, preparations were made to retrace the dismal desert over which we had before travelled. We started early, and travelled nearly in a north east direction. The sun was my only compass by day, and the north star by night. We travelled rapidly through this day, and I watched, with the utmost care, to see if I could recognize any object I saw as we went out; but I could not. At this time, almost all the parties were returning towards a well, and we were frequently in sight of different tents, some near to us, and some at such a distance, that the size of a camel seemed to be diminished to that of a small dog. It reminded me of a fleet of merchantmen, recently dispersed by a storm, and all endeavoring to make the same port. No singular object presented itself, nor any event took place upon this day, worthy of description.

On the 22d, travelled same course, and very rapidly. Our tents were this night pitched. After I had assisted in making the usual preparations for the night, I cooked my remaining piece of pork, and as I was just about to enjoy the last piece of food of American growth, I was overjoyed to see my master enter his tent with Mr.

Savage. My mistress cooked a little rice, and handed it to me. Mr. Savage and I partook of this pork and rice together, by the consent of my master and mistress. I must confess I felt a glow of gratitude to him for conducting my friend to his tent, and to her, for enabling me to partake of what we then deemed a rich repast. They familiarly called me *Robbins*, and Mr. Savage they called *Arrone*. It is always the first object of an Arab to learn the name of a stranger; and as they rarely have but one name themselves, they take either the given or surname of a stranger, as best suits their whim, or their organs of speech. After learning the name, they ask if he is *bono*-good, or *foonta*, which has already been explained. Mr. Savage retired to his master's tent, and I to my bed of sand.

The next day, (23d) we prosecuted our journey, in company with eight or ten different families, making a large party. Mr. Savage's master bore to the northward, and I was separated from him. We travelled fast; our water being all expended, and we had no liquid or food except the milk of the camel, and that being a very small quantity for the number of the family, and my pork being expended, I suffered very severely. Toward night we stopped, and the women, as is always the case, sought for a suitable place to pitch the tent, and pitched it. At night my master entered the tent. I inquired after Mr. Savage, and he told me he was but a little way to the northward, and that I should see him again the next day.

Upon this day, (24th) the camels having fed

but a little for two or three days, and the family having eat nothing but a very little milk, we rested after travelling a short distance. The camels browsed upon bushes, and the children went in pursuit of a small root, sometimes found in the shallow vallies. I also went in pursuit of the same myself, and found a small quantity. This root resembles a small white onion, and is about the size of a walnut. The stalk or stem of it is five or six inches high, growing generally in a single blade. There is but little nutriment in it. I also found a vegetable that had the appearance of a shepherd-sprout, which I saw the natives eat, and ventured to eat myself. It had a bitter taste. For two hours I sought for these roots and sprouts, and ate all I found, which were but few; but as I found any vegetable that was eatable in this ocean of burning sand, I snatched at it with the utmost avidity, and devoured it with the keenest appetite. The men, during this time, had gone ahead. I was ordered to drive the camels together, and we proceeded on our journey, until about noon; then rising a small hill, we discovered the men seated in a small valley. They made the usual sign, of waving a blanket, for us to approach, with the camels, the tents, &c. loaded upon them. Upon our arrival, the camels were made to kneel, and were unloaded of every thing, except the necessary implements to procure water. The goat skins were made ready to contain water for the family, and the skin basket, or watering tub, for the camels to drink in. My master and his two sisters went off with the camels and their accou-

trements in search of a well, leaving me with the rest of the family. I now went forth a solitary wanderer, famishing with hunger, parching with thirst, and almost scorching to powder with the dreadful heat of the sun. The camels were gone, and no milk could be had until their return; and the length of time they would be absent was unknown. Death seemed to stare me in the face; and death, too, in the very worst shape. To fall in the field of battle—to be drowned in the ocean, or to die suddenly with a raging epidemic, is not half so terrible to the imagination, as that of a lingering death by starvation. I found a few roots, and devoured them, and searching among the thorn bushes I once in a while discovered a snail, which I could obtain in no way, but by thrusting my naked arms through them, and by this I was lacerated and torn from my shoulders to my fingers' ends. I brought my snails to the tent, cooked some of them for my supper, which I was compelled to divide with my mistress and the children, having neither milk nor water for themselves.

On the 25th, I started, early in the morning, in pursuit of something to eat, being in a situation that would make me readily devour any thing. My thirst led me to pursue the tracks of the camels, as they had gone in pursuit of water. I found nothing but a few of the roots mentioned, which the natives call *taloos*, to satiate my hunger, and nothing but my own urine to quench my thirst. I wandered about until noon, found a few snails, and returned, roasting and despairing to the tent. Toward night I disco

vered my master approaching with the camels loaded with three goat skins of water, holding about eight gallons each. The sight of camels, although the most odious and deformed looking beasts in nature, had, by this time, become as cheering to my view as a sumptuous feast is to the eye of an epicure; and well they might; for my very life itself depended upon them. To see them coming with milk in their bags, and water upon their backs, produced a tumultuous joy bordering upon delirium. On being unloaded, my bowl (for I was not allowed to contaminate that of a Mussulman) was filled with water, holding two quarts. This I drank off at a draught without stopping, and almost without breathing. I had two motives for this, one to quench my thirst, the other to induce my master to give me more—my thirst was partially quenched, but no more water was to be had. I looked in vain among the Ishmaelitish daughters to find a tender hearted damsel, like Rebekah, who bade the servant of Abraham to drink, saying, “I will give thy camels drink also.”

I then proceeded to cook the few snails I had gathered in the gloomy morning that preceded this evening. This I did by pouring them into the sand at the bottom of the fire-hole, after having scraped away the coals, then covering them with hot sand, and building a fire upon the top, they were roasted in fifteen minutes. These I ate after my master had examined them, and fell asleep about sun set. I became very much distressed, probably from the roots, vegetables, and snails I had been driven to live upon for some

days past, and drinking too much water at once. My mistress, having warmed a little milk with heated stones, presented it to me, which I drank, and found much relief. It had now got to be 10 o'clock at night, as I judged from the stars, when my master called me up, and asked me if I wished to go and see *Arrone*, (Mr. Savage.) I answered yes. He took me on the camel, and started off at a long trot to the northward. Being naked, excepting my shortened trowsers, the cold air was very painful : but as I knew my master, if he was so inclined, could afford me no relief, I made no complaint. We rode till one o'clock in the morning. The camel was then permitted to feed upon the diminutive shrubs, and I to sleep naked upon the sand. After sleeping about two hours, I was again mounted on the camel. I began to conjecture that my master was about to offer me for sale, and my conjectures soon became reality.

September 26.—By my string, I found I had been eighteen days a slave to my master Ganus, and I must confess I did not then wish to run the risque of exchanging him for any other descendant of Ishmael that I had yet seen. But it was not for a slave to choose, to wish, or repine. I affected a total unconcern ; and although I had but little of the *lamb* in my feelings toward the Arabs, I was determined to appear to be "*pleas'd to the last*;" and although I could not in Zahara "*crop the flowery food*," I had almost got my mind prepared "*to lick the hand just rais'd to shed my blood*." Hard indeed was this mental submission to a free-born son of New-England ; hard as the pain I endured in my body ;—but I

thought the philosophical advice of Hudibras to Ralpho was applicable to me at this time :

“ Ne’er be so dully desperate
To join *against yourself* with *fate*.”

At about sun-rise I discovered a number of tents ahead, and as we came to one, I saw some camel’s meat. Delicious food! not much worse than that of an old horse; how I longed to devour it; but like Tantalus in the water, I was only aggravated by the sight of it, as I could not enjoy it. My master, however, begged some boiled blood for me, which I put into my hat, not knowing what it was. He bade me *cool*, i. e. eat. We again started, and at about eight o’clock came to a valley where we saw a number of camels crossing and passing over a small sand hill. We followed them; and on reaching another valley, I saw numerous tents. It looked like a great market for the sale of the sons of sorrow. On seeing an old woman, my master asked where the *kellup en-sahrau* (*Christian dogs*) were. She pointed to a hill to the eastward, and upon drawing near to it I saw the smoke of a fire, where they had been cooking camel’s meat. I ran up to it, hoping either by begging, or stealing, to obtain a bite of it; but I forgot my hunger, my thirst, my misery, and almost myself, upon discovering Capt. Riley, Mr. Savage, Clarke, Burns, and Horace. Something whispered to me that my deliverance was near, that the day of my redemption had come. After exchanging the common tokens of affection, with my beloved ship-mates, I learned from them, that they had been bought. Capt. Riley pointed to two Arabs, tel-

ling me that they had bought him, and those that were with him, and had agreed to carry them to the Sultan, (the Arabs call the emperor of Morocco *Sooltaun*) where their redemption would be certain. He said Hogan, my friend, was with them the day before, and that he supposed the purchasers were waiting to take him also; and that if they did not, he hoped to persuade them to purchase me. My heart was immediately swollen with gratitude to my captain for his solicitude and kindness to me, as miserable a son of Adam as walked upon the footstool of Deity. I exchanged a little of my boiled blood with Horace, for a piece of gristly camel's meat, which I swallowed almost whole. At a small distance off, I saw my master talking very earnestly with the two Arabs who had purchased all my shipmates just named. Hope lightened my heart and almost deprived me of reason. I almost saw my own country; I almost felt the embraces of my friends; although environed by the desert of Zahara, and held in bondage by barbarians. How soon was I dashed from the highest elevation of hope, to the lowest dejection of despair! The two Arabs hastily took my shipmates one way, and my master carried me off another. Capt. Riley tried to console me; but why "preach patience to those who wring under a load of sorrow?" My brother sailors will excuse me, when I tell them that I burst into tears. I converted my eyes into two pumps, and in this way I was partially relieved from the bilge-water of sorrow which was about sinking my shattered vessel for ever. I considered my shipmates as

safe, and in the event it proved to be so. While I rejoiced at *their good fortune*, I grieved, in the very depths of sorrow, at *my own calamities*. I might with the utmost propriety, exclaim, "*How fortune deceives! I HAD pleasure in tow*"—but now I had it no longer. "*My life, steered by misery's chart*"—I was compelled to continue a captive among the most unfeeling, debased, and degraded race of creatures on earth, the tribe, as I have before mentioned, which now held me a slave, being so.

I separated from my shipmates about nine o'clock, A. M. and went with my master in pursuit of his tent. The camel, being a male, I had no milk; the goat skins being at the tent, I had no water; and subsisted through the day upon my camel's blood, which I carried in my hat, exposing my bare head to the rays of the sun. The tent was removed, and we did not overtake it till dark, and not having it pitched that night, I slept in the open chilly air.

Upon the 27th, we travelled E. S. E. as near as I could judge. By this time I had become acquainted with the meaning of some few of the words of the Arabs; and by means of these and signs, I asked my mistress why I was not sold? Why they did not travel toward Morocco? And many other questions. Her answer was, that they could not go until the rainy season sat in, which commences generally in January, or, at any rate, it did this year. She said they could not support their camels in the dry season, but still encouraged me with the hope that I should, some time or other, reach that empire. We

travell'd, I conclude, in the course mentioned about fifteen miles, and then shifted it to about N. E. The country became more hilly than I had before seen it; and after passing a number of small hills, we ascended one of considerable height. To the N. E. of it, I saw the largest and deepest valley I had before seen in this country. It ran from N. E. to S. W. and might have been eight or ten miles in length and two miles in width. I regret exceedingly that I cannot inform my readers of the particular situation of the country I passed; but as I then had no means to ascertain it, no maps, charts, or instruments, and could derive no information from the illiterate Arabs, I will not attempt it. I could judge of the latitude only from the situation of the sun, and as to longitude, I could judge of it from nothing at all. We must now have been near the tropic of cancer, it being September, and the rays of the sun being nearly vertical. We entered this valley at the S. W. end of it, and passed to the S. E. side of it, upon which I noticed a number of very deep gullies, on almost the whole length of the hill, which must have been occasioned by heavy rains. The surface in the valley was composed of sand, gravel, and small round stones, which were washed from the hill, the gullies having the same kind upon their sides. In one of these gullies, we saw two or three tents. The air was cooler here than it is generally found to be, and I even imagined I saw some appearance of comfort, and no one could need it more; for having been deprived of all my remaining hopes in the morning, it appeared

to me through the whole day that it must have been my last, for "hope was deferred," and "my whole heart was sick." They left the camels with me, and the whole family went to the tents.

It is an universal custom among Arabs, when the master of one tent or any of his family visits another, to offer them whatever they have to eat or drink; the whole bill of fare, however, consisting of camel's meat, milk, and water. I saw my master and family drinking with them, and my thirst "almost persuaded me" to wish I was a Mahometan that I might have partaken with them. I was then ordered by signs, to drive the camels to the tents, and as I was approaching one, was met by a young Arab, who told me that there was an *en-sahrau* (Christian) in one of the tents. The name of *en-sahrau* was as dear to me as was the name of uncle Toby to a distressed soldier. I had not the most distant conception to what Christian nation he might belong, but it was enough to console me, that he was not a degenerate Mussulman. He was one of my shipmates—it was Porter! I came near rejoicing at his slavery, it gave me such joy to see him; With this worthy fellow, I had been particularly intimate; and I think my shipmates will all say that we went hand in hand in performing our duty like faithful seamen. He appeared less dejected than many of my shipmates whom I had before seen. His robust body and stout heart enabled him to bear any thing within the compass of human endurance. He had on the remnants of an old coat, and his trowsers down to his knees, the rest of them, like mine, having

been declared *foonta*. I informed him of the good fortune of Capt. Riley, Mr. Savage, Clarke, Burns, and Horace; and the near fortune of Hogan. He then told me that Hogan and Dick were in the valley above, he having seen them the day before. My master hailed, *Robbinis!* and I was obliged to end my interview, although it was the first I had enjoyed with this good friend since we were enslaved. We passed to the top of the hill through one of the gullies, and travelled upon the top of it to near the upper end of the valley. Then discovering a number of tents, in the valley below, we descended through another difficult gully, I conclude as many as three hundred feet, and reached them. Here we pitched our tents in sight of, perhaps, thirty or forty others. The camels were put to feed in the valley, and I furnished the necessary fuel for the night. My fatigue was excessive. After eating a little of my blood, (taken from the camel,) and having a scanty portion of milk divided out to me, I retired to a corner of the tent, and forgot myself and my miseries, in as sound a night's rest as ever a sailor enjoyed.

CHAP. X.

Sympathy—Hogan—his situation and feelings—received at the tent of Ganus—my mistress—fictitious ceremony—power of the female Arabs—gloomy valley—Dick—misery of black Africans—Messrs. Wilberforce and Clarkson—American flag upon Zahara desert.

SEPTEMBER 28TH, 1815.

AS we progress in our volume, we feel a great degree of solicitude lest the detail of individual suffering should become tedious to our readers.

The world more readily sympathizes with the *joyous* than the *sorrowing*. The joys of the author have been few, his sorrows have been numerous ; but he will endeavour to blend with the narration of them, such delineations of the country and descriptions of the peculiar manners, customs, and habits of the natives of Africa, as have fallen under his immediate observations, or been derived from the most authentic sources.

This day we lay by. After the morning service was performed, and the camels milked, (the last service invariably following the first,) the camels were sent with the boy to feed upon bushes ; my master went to visit his neighbours ; the female children went in pursuit of roots and herbs ; the women lounged in the tents ; and I laid down under one to reflect or to sleep ; just as reflection came to my sorrow, or sleep to my relief. After remaining here until about eleven o'clock, I saw my half-starved friend Hogan, lurking around the tents ; and, judging from the appearance of his mouth, and the rest of his diminished body, I concluded that he had not "fared sumptuously every day" since we parted. This was the first time I had seen him since I parted with him on the 8th at the well. I could hardly conceive that this sterling sailor, who first ventured to come from the wreck to the shore upon the hawser at Cape Bajador, on the 28th of the preceding month, could so soon have lost his firmness and his hope. He appeared depressed, melancholy, and hopeless. He entered our tent. This was attended with consi

derable difficulty, as my mistress at first refused him admittance; but upon informing her as well as I could, that he was almost naked, having nothing but a small skin and a piece of sail to wear, and almost melting in the sun, she gave him admission. We sat down together. Hogan's master was the first Arab that assailed us near Cape Barbas, where we first landed. Hogan informed me that his sufferings had been too much for a Christian to bear from such cursed barbarians; that he had not been permitted to sleep under a tent since he was enslaved; that he had been almost starved ever since he had been among them; and that he expected to die soon unless he could escape. He told me that the two Arabs who bought Capt. Riley, bought him next, and paid for him; and that a dispute arose between his master Mahomet, and Porter's master, who claimed half of him, and that his master had returned the price paid for him (Hogan) and still kept him as a slave. Mahomet and Porter's master continued to quarrel about him; had come to blows upon this subject; and the quarrel was not yet ended. Having the most painful feelings upon Hogan's melancholy relation, I entreated my mistress to permit me to give him some of my camel's blood, to which she, with some reluctance, consented, and we ate the whole I had remaining, which was but little, relying upon the mercy of my tyrants for my future support. After we had eaten our blood, my mistress, whom Hogan thought an angel of mercy in comparison to his, gave us a little milk and water. I did not altogether agree

with him about the angelic qualities of my *mistress*, knowing that my *master* had more of the virtues attributed to those celestial beings than what she had. I inquired of Hogan about Dick. He said he was a fellow-slave with him to Mahomet, and fared much better as to living than he had ; although he was often beaten by his master, and compelled to attend camels from day-light till dark. Hogan tarried with me till towards night, and we agreed to go next day to procure something to eat, either by stealing from the tents, or gathering from the earth, if haply we could find any thing to steal or gather. I requested him to ask Dick to come and join us, but he said Dick would not be permitted to come. He went home ; and I did the customary duties of a slave, and retired to all the rest I could enjoy upon sand.

Upon the 29th, early in the morning, my master and his family went out before the tent to worship, and took me with them ; having for some days past expressed a wish that I should become a Mussulman, and no longer continue to be a *kellup en-sahrau*. I knew I might be a witness, and even a performer of their mode of worship, without becoming a proselyte to their *faith* ; indeed, I was compelled to go, from the fear of vengeance if I refused. They were arranged upon the sand, in front of the tent. My master Ganus bade me follow his motions. He kneeled down, and *washed* his hands, arms, and face in the sand. I did the same. He then rose up, facing to the east, and loudly exclaimed, "*Sheda el la lah, Hi Allah—Sheda Mahommed—*

Rahsool Allah." They generally add, "*Hi eah-rah sullah—Hi eahrah sullah.*" This I also repeated, having learned the pronunciation of it before, although not the meaning. They then cried aloud "*Allah Hooakibar.*" I followed them in this likewise. They then fell upon their knees, and, upon rising, said again, "*Allah Hooakibar.*" I continued to follow their example, as often as they repeated it. They then went through a catalogue of words, which I could not understand, and could not repeat. They concluded with a loud voice, "*Sulle Mulla;*" I said so too. They seemed to be highly pleased with my *apparent* conversion to the Mahometan faith. This was the first time I ever worshipped in the manner of a Mahometan; and, lest I should be brought to make a *ceremony* of worship merely, I declined, as long as I remained in Africa, to *Sulle* in this way; telling him that an *en-sahrau*, or Christian, had a different mode of praying.

Soon after this ceremony (for it was nothing else) was through, Hogan came to my master's tent. I took my sack, which I had made upon landing from the boat, and hung it upon my neck to put snails in, if we should find any. We passed over the hill lying to the eastward of us into an adjoining valley where we found a few snails. At noon, the heat became so intense, that we could not endure it. We returned to within a short distance of my master's tent, where we cooked what few we had gathered, by some fire-procured from a tent near us. My master was dissatisfied that I did not bring the snails home, and divide with him and the family.

Hogan came to the tent, and spent part of the afternoon with me, where we had a little milk and water allowed us, and toward night I accompanied him to his master's tent

Upon the 30th, I wandered round with Hogan, as I did the day before gathering snails and bewailing our fate. The natives, unless engaged in spinning and weaving, which is but seldom, are listless, inactive, and stupid. They have nothing that serves for pastime or amusement, unless it can be called recreation for females to comb and braid each other's hair, and divest it of the vermin that generally colonize it. They do this and sleep alternately. The men visit each other at the tents, apparently without object; although when a considerable number are assembled they converse together with earnestness, and sometimes go through with the customary worship. When stationary, the men repair their saddles, goat-skins, and watering tubs. The women have the entire control of the tent; they make the cloths for it, they put them together, they pitch, and strike and repair it. They have all the management of what may be called domestic economy; they apportion out the milk and the water, with the accuracy of a sergeant when making out rations, among the master, the children and the slaves, and from their decision upon this subject, there is no appeal.

October 1st.—Having added another day to the calendar of my captivity by making another knot in my string, I began to ponder with the most gloomy anticipations upon my future fate. As I have already mentioned, my pork was ex-

pended; the country where we were now situated was uncommonly barren even for the desert; my master's camels afforded but a very small quantity of milk, and one of them had become entirely dry. The little portion allowed me was hardly sufficient to sustain life; and my flesh began, moderately, to waste away. To see the gradual, although certain, approach of the king of terrors by the slow ravages of a consumption is indeed gloomy; but, in the enjoyment of health, as I was at this time, and with an appetite as voracious as the tigers of the desert that I inhabited, to waste away and go down to the grave for the want of food, was too much for the small portion of philosophy imparted to me, to endure with fortitude. My own forebodings were rendered doubly aggravating at the situation of my shipmate Hogan, whose despair was as raging as his appetite. He called again this day. Having but little encouragement to seek even for snails, we lurked around the tents in the gloomy valley, which seemed like the valley of the shadow of death. We found some of the old bones of a camel which had first been scraped by the Arabs, next by their dogs, and the remaining part fell into our hands. We gnawed off what little dry gristle was remaining, in doing which, I almost dislocated my jaws, and very much injured my teeth. At night we returned to our tents.

October 2d.—As I was standing near my master's tent, I saw Dick the cook, descending from the hill where he had been placed to watch camels. He came to the tent. For the first time,

I saw him since the day of our slavery. He was esteemed by the crew as a faithful, active cook, and always did all the duty assigned him with promptitude. He looked pretty hearty, and had better clothing than Hogan. We had been together but a few minutes before he was hailed by his mistress to return. Anxious to see me longer he did not immediately obey. She came after him, struck him on the head with her claws, and pulled him up the hill to the camels. His master immediately knocked him down, and began beating him in the most unmerciful manner with clubs. The poor fellow hallooed and screamed aloud. Never did I more ardently pant to revenge the injury of a shipmate. Readily would I have become one of a body of American seamen that would number not more than *two to five* Arabs, and have commenced immediate war. I was desperate, but knew I must be humble, and see my shipmate mauled to pumice. It is singular that the negroes, although Africans like the Arabs, should, even by their own countrymen, although of a different tribe, be used with such barbarity. This miserable race of beings seem to be left by their Creator to the cruelty of the whole human race. In every clime, unless, indeed, they become objects of curiosity, as did the negro in Russia, they are beaten, enslaved, and often murdered. What language, then, can be found equal to the grateful task of eulogizing the names of WILBERFORCE and CLARKSON, who have devoted their whole lives and great talents to the endeavor of rescuing these miserable creatures from the inhumana-

nity of man? And what language is adequate to express the indignation of the heart, at that portion of civilized and Christianized man, who continue to capture, enslave, and murder them?

I saw no more of poor Dick this day, nor did I ever afterwards see him. He has probably become a victim to the merciless Arabs of the tribe of Wiled Lebdessebah. I feel myself bound, however, to say that my master, although of this degraded and cruel tribe, was guilty of but little inhumanity to me. I suffered all but death to be sure when his slave; but from his situation, I know not how *he* could have helped it. He was a grave, thoughtful, and regular man; seldom inflamed with passion, and often bestowed favors upon me, which notwithstanding my distress when with him, I remember with gratitude. While I hope never to bear an injury with mean submission, I also hope, I never shall become so hardened as to forget a favor. My master this day gave me a square piece of the colors of the brig, perhaps a yard and a half square. In the centre of it, I cut a hole to let my head through, and sewed up the sides, leaving arm-holes. By this, my body was considerably secured from the sun. This was probably the first *American* flag that was ever hoisted upon the deserts of Zahara. My mistress, like a true Amazon, determined that the "striped bunting" should not be monopolized by American tars *every where*, took the remainder of it, and "covered herself with glory." Toward evening I went to the tent of Hogan's master to shew him my new uniform, made of the colors under which

we once sailed happily together. It excited feelings not to be expressed, or repressed; but his gloom made almost every object equally indifferent to him. The day ended, as it began, in misery. Hogan told me that Dick, the day before, offered him some cooked snails, which his master would not suffer him (Hogan) to eat, and that he expected to starve.

CHAP. XI.

A shower—a female fashion—an adventure—a journey—dress of a wandering Arab—smoking—Gum Arabic—slaying a camel—a repast—Hogan—Arab hospitality.

OCTOBER 3d, 1815.

I WENT this day to the tent of Porter's master, about seven miles distance, and found him in it. After tarrying some time, Porter and I, together with his master, and another Arab, each of whom had a musket, went up the valley to a tent where a camel had been killed. The muskets were good double-barrelled pieces, which Porter and I carried. When we arrived at the tent, some meat was cooked, which the Arabs greedily devoured, and gave the bones to us, which we immediately, with our teeth and finger nails, scraped clean of every particle of gristle. The Arabs were also treated with milk and water, but none was allowed to us. Porter and his master toward night went home, and I to my master's tent.

October 4th.—Upon this day I saw what I had never before seen upon the desert—a shower. As soon as it commenced, the women went to the rocks upon the hills, with their *geddacks* and

sponges to gather water. This they did by taking the water from the rocks with a sponge, then squeezing it into the *geddacks*, or bowls. I laid down upon the rocks and licked and sucked all I could, but was unable to satisfy my thirst. The shower soon passed over, and the burning rays of the sun returned. The women nearly filled a water goat skin, which they call *gillabar*, with water, and carried it with them to the tent.

Upon the 5th, I remained in and about the tent. The women were engaged in ripping into pieces the garments they had found at the boat where we landed. They picked out the stitches with a large iron needle, and very carefully preserved every thread, being vexed when they broke one. They then took the different pieces of the garments, and cut them into small pieces of almost every variety of shapes. My mistress was preparing to make a garment of them for herself. The cloth was all of blue, brown, or black color; and what possible object they had in cutting it to pieces, I could not imagine. They then proceeded to sew it together. After about fifteen days' labor, she had gotten together enough to make a kind of loose frock, which was sewed to the colors, at her breast and back, and hung loosely down to her knees, her arms remaining naked to her shoulders. She assumed that kind of consequence when clad in this garment, which is sometimes seen in females that never saw or traversed these deserts. Her visitors admired it; and thought her peculiarly fortunate in having introduced a new fashion. My master, Ganus, with all his Mahometan gra-

vity, was pleased with the comely appearance of his *amiable* bride. To see the flag of my country decorating the upper part, and the habit of a sailor the lower part of my mistress, made me smile myself.

The next morning, (6th) my master and his two sisters, Muckwoola and Ishir, went with all the camels, about twenty, young and old, after water; not having watered since the 24th of last month, or as the natives call a month, *Shakar*. They were gone during this day, and the 7th, and returned upon the 8th, early in the morning. During their absence, I sought for snails and found but few. There was but a small remnant of water in the tent; and the small quantity usually allowed me was diminished, so that I was obliged to beg at a neighbouring tent, in the name of my mistress, as this was the only way to obtain it. As I had wandered about five miles from the tent, entirely out of sight of all the tents, I saw a large Arab, with a drawn scimitar, approaching me with great rapidity. I leave it to the imagination to form an idea of my feelings. He said, "*Soo-mook en tar?*" what's your name? I answered, *Robbins*, "*Robbinis! Robbinis!*" He then asked, "*Me-nane jate?*" I answered, by pointing towards my master's tent. He continued, "*Ille-mein en tar?*" I answered, to *Ganus*. He seemed by his conduct, to know my master, and said no more; but eyed me very sharply as I walked hastily from him. The tents began to move away from the valley, leaving my master's almost alone.

Upon the 8th, early in the morning, my mas-

ter, with Muckwoola, Ishir, the camels, and the water, returned, and the tents were immediately struck, preparatory for a departure to some point in the compass, or, as I sometimes thought, to a point *not in the compass*; these unthinking creatures seeming to act, half of the time, without any discoverable motive. Our family started off with the two tents, in company with one of our neighbors, who also had two tents, and about fifty camels; so that four tents, sixty camels, about twenty Africans, and one American, formed quite a respectable cavalcade. We left the valley, and passed over the hill, bearing to the S. E.

Upon a journey the usual times of *refreshing*, eating generally out of the question, is about noon, and eleven o'clock at night. When they have meat, which is seldom, they partake of it once only, and that after dark, lest they should lose a portion of it from its being discovered. When they have nothing either to *eat* or *drink*, which is often the case, these particular *times* and *seasons* are dispensed with, and the time of refreshing is made up, by a rational creature, with "*the feast of reason*," and by Arabs, with jabbering and sleeping. We travelled moderately and pitched about sunset.

From the 9th, until the 12th, we travelled gradually forward in a S. E. direction. The travelling dress of the male Arabs, of the *Wiled Lebdessebah* tribe, if they have any at all, is a coarse white blanket as the principal article. It is about a yard and a half wide, and five yards long. The mode of putting it on, when done

properly, is by pulling one corner of it over the left shoulder as low as the breast ; then winding it around the back and under the right arm, holding it by the upper edge ; then turning the body quickly round, until it comes under the left arm ; then throwing the upper edge over the head ; then behind the neck upon the right shoulder, the lower edge coming in front as low as the knee ; the remaining part of it is thrown over the left shoulder, hanging loosely behind, some almost to the ground, or according to the length of the blanket. The blanket is made fast next to the body, by a belt of morocco leather with a buckle. Over the whole is thrown a belt from the right shoulder, under the left arm, and sometimes another from the left shoulder under the right arm, crossing at the breast. To these are attached sheathes or powder horns, and in the sheath is put the scimitar, or long knife, such as the owner happens to have. This tribe seldom have any under-dress, being so miserably poor that many of them are unable to procure a decent blanket. If they have muskets, of which they appear excessively proud, they generally carry them in their hands, exhibiting them as an evidence of their wealth, or a proof of their skill in gunnery.

They all have a kind of leather pouch hanging before them, by a strap going round the neck, in which they carry their smoking furniture, and tobacco, or weeds, or any thing else that will smoke. In these they also carry their flint and steel, to strike fire with. In one department they carry their tinder, made of a weed

produced in the desert. Their pipes are also carried therein, some of steel and some of wood, and some smoke through the shin bone of the goat. The men are passionately fond of smoking if they can get tobacco; and if they cannot, they will smoke pieces of leather. My master, by little and little, smoked up nearly all his pouch. When a number form a circle, the pipe passes from mouth to mouth, each taking two or three whiffs, the last of which furnishes them with a number of puffs through the nose or mouth, as best suits their inclinations. They procure their tobacco from and near Wadinoon. The manner of cultivating it will hereafter be described.

Upon the 13th, continuing nearly the same course, we discovered a number of tents far ahead. My master, taking the most fleet camel in the drove, went forward. After an absence of four hours, he returned with the head, neck, and part of the entrails of a camel, but we could not enjoy a repast immediately, as there was not brush enough in sight to cook it. We halted at sunset, and it was not until ten o'clock at night, after the most diligent search, that I was able to procure fuel enough to dress it. It was a kind of feast day with the family; and I was permitted to rejoice for the bounties of the desert over a few of the guts, which were broiled upon brush, without being washed. They cooked their part of the feast by digging a hole in the earth, and putting the head therein; then building a fire upon the top of it, it was fitted for the supper-party at about one o'clock in the morning.

From the 14th to the 16th, nothing happened

worthy of relation. On the last of these days, my master procured some water from a small valley into which the water, produced by a shower, had settled, it being thick, warm and muddy. We continued in a S. E. direction.

On the 17th, we shifted our course to the eastward; the country became more hilly, and as it became so, there were ~~always~~ more bushes for the camels to feed upon. In this part of this desert, we found a few trees about the size of our cherry-trees, resembling a large thorn bush, or tree. It produced a species of gum, for which the natives have a great fondness. It is light colored and transparent, and is the real *Gum-Arabic*. In the afternoon we ascended a considerable hill, and after descending a part of the way down the opposite side of it, the party stopped, without pitching the tent. We spent the night in the open air, the northeast wind blowing chilly upon us. I felt very unwell, and laid down; and my master, knowing that my indisposition arose from want of food, cooked me a small piece of camel's hide, which, with a little warm milk, and some sound sleep, restored me to health by next morning.

Upon the 18th, having retired to the most secret place, an event of the greatest immediate importance to me took place; it was one that I had long wished to witness, and the temporary benefits of which, I hoped to experience—it was the butchering of a camel. A young man from our neighboring tent came to my master's assistance, and, joining him and his sisters, assisted in catching a two-year old camel of the male

kind. They cast him, and lashed his four legs together. They then made fast a rope around his nose, and drew his head nearly back to the tail, the beast lying upon the side. They then, with a large knife, cut the neck off, close to the shoulder blades—then turning him on his back, they divided the skin from the shoulder to the tail. The entrails were laid upon clean bushes, and the meat being equally divided, was disposed of in the same manner—one half for my master and his family, the other for his mother and sisters. The mother's name was *Annbube*. They cut off pieces of the hump, which is somewhat like the brisket of an ox, and ate it raw. I had, in the mean time, gathered together a large quantity of fuel, and they immediately proceeded to cook the blood, and with the utmost voracity devoured the whole of it. This was at about two o'clock, and during the afternoon the women were employed in cutting the lean part of it into thin long slices, and hanging them in the sun to dry. Joy seemed to pervade every heart; and even the rigid features of the Arab were relaxed into something that resembled complacency. Supper time was looked for with delightful anxiety, knowing that we should then be regaled with the guts of the animal, boiled in the water found in the paunch. After this repast was disposed of, we all remained in the tent till about midnight, and then I retired to rest with a satisfied appetite; being the first time since my slavery that I could say the same. Never, I think, did the most sincere Christian feel more grateful to the Great Giver of temporal

blessings, than I did for this refreshment. It is a fact, worthy of observation, that the Arabs kill a camel with the utmost secrecy. When my master killed this one, we were upon a plain that seemed to be without limits, no tent nor human being in sight, excepting the four belonging to our party; yct, before the skin was off, five or six Arabs came bounding over the sandy desert, to partake of it. This I noticed was invariably the case, so long as I continued a slave to the wandering tribes.

The next morning, (19th) I was employed in curing the camel's hide, or rather putting it in a situation to be preserved, until after the meat of the beast was consumed. It was cut into small pieces, and thrown into the fire, which, by singeing off the hair, and drying it, prepared it to be deposited in the tent and carried upon a journey. The hoofs are disposed of in the same manner. They break all the bones to pieces, and eat all the marrow, uncooked. It is astonishing to see what a quantity of marrow is produced from an animal whose meat is so dry and lean. At about ten o'clock, A. M. the master of Hogan, with him, and a number of Arabs, came to our tent; having discovered, either from the smoke of our fire, or the odour of the cooking meat, that a camel had been slain. Some meat was immediately cooked. I was rejoiced to see a pretty liberal portion allotted to my hungry friend Hogan—who ate as though the genius of famine had long had him in her keeping. He tore off the meat from the hard, unyielding neck of the camel like a tiger; and preserved a piece

to carry home to his shipmate and fellow-slave Dick : although his own appetite was not satisfied. The visitors, in the mean time, were satiating their appetites. It has been before remarked, that the Arabs always treat their visitors with what they have ; it is always expected—and if it is known that a camel has been slain, and the owner conceals the meat, or declines to impart a portion, the highest indignation is excited. During these visits, the master and mistress never eat themselves, but wait upon their guests. Whether this practice arises from *real hospitality*, or from some *article of their faith*, I know not, but I strongly suspect the latter. Not having with me the *Koran*, I cannot ascertain it. Those of my readers, who are acquainted with the system introduced into the world by that wonderful production, may probably settle the question for themselves.

After the meat was eaten, the guests were served with milk and water, and retired highly gratified ; not probably so much from a principle of gratitude, as from the relief obtained for their hunger.

CHAP. XII.

A storm of sand—distress—a great story—Porter's sickness—a dismal plain—rapid travelling—nauseous water—description of a well in Zahara desert—marble mountain—deep valley, and monument—impossibility of escaping—Spaniard—view of the ocean—Cape Mirik—author sold to another Arab of the tribe of Wiled D'leim.

FROM the 20th. to the 22d of October, we travelled leisurely to the southward and west-

ward. Every morning, after the sun had reached a considerable height, the party stopped, and hung out the slips of meat upon the tents or bushes to dry. The country became more hilly and more sandy. Those who have seen the sandy hills at Cape Cod, in a violent gale of wind, can form a faint idea of the country over which we were now passing. The trade wind blew a gale almost constantly. The atmosphere was filled with hot sand, as ours is with snow in a snow storm. The vertical rays of the sun beating upon a body almost naked—the sand filling the eyes constantly exposed—the feet sinking, ankle deep, into the sand at every step, made travelling all but destruction. My ears, and nose, and sometimes my mouth, were literally filled with sand—the one almost lost the sense of hearing—the other that of smelling, and the last that of tasting. The tent could not be pitched, as the sand would not hold the tent pegs. We had no water to spare for the grateful exercise of washing, and, as a most disgusting substitute, I was compelled to make use of my own urine, in washing my face, arms, and hands. A few more such day's travelling, I think, would have put an end to my life and my slavery.

Upon the 23d, we travelled to the southward. The wind moderated considerably, and at about noon, we stopped, and unloaded the tents. My master's only son, about twelve years of age, named *Elle*, told me that *Joe* was in a tent at a little distance off. I knew he meant Porter, and he and I went in pursuit of the tents to the northward. After travelling three or four miles, we

called at a tent which was owned by Mr. Savage's former master. I also saw my master *Ganus*, who was assisting in butchering a camel. I was immediately sent to gather dry bushes which were scarce, and continued as much as three hours in this laborious service. By this time, the camel was dressed. They had procured a brass kettle, into which they threw some meat, entrails, &c. and boiled them in the paunch water. Of this, they all partook liberally. As a compensation for my toil, they gave me the *fetus* of a young camel, found in the one they had killed, about the size of a rat. I pushed it into the fire and sand under the kettle, and after roasting it, was permitted to *swallow the whole camel* myself. Extreme hunger made this a delicious meal. Porter's master was also here, and asked mine to let me go to his tent to see *Joe*, as he was sick. Liberty was granted, and I visited him at nearly sunset. He had been sick a number of days with the head-ache, and had been bled in the head by the natives with a jack-knife, which they call *L'moose*. He looked sick, had lost much flesh, and was extremely dejected. Although the common cant of advising in such a case rather aggravates than mitigates sorrow, I ventured to urge him to exercise all the fortitude he could; and as it was the will of our Maker that we must suffer, we ought to make the best we could of our situation, wretched as it was. I fully believe that it was from this sentiment, that my own life was preserved; and that by this, I was kept from perishing upon the deserts of Zahara.

We travelled, during the 24th, over deep sand ; but upon the 25th, early in the morning, we all reached a boundless plain, stretching, apparently, an immeasurable distance to the south east, south west, and north west. The surface of the earth was hard, mixed with small stones, mostly baked in it. It appeared to be as hard as a pavement ; and the hoof of the camel made not the least impression upon it. It could not be more dissimilar to the country we had just passed than it was. At sun rise, the camels were stopped, and, as usual, service was performed. I cannot call that *divine service*, which was performed in honour of *Mahommed*. Our water was wholly exhausted, there being not a drop remaining in either tent. A little dried meat was still left. We entered upon this plain, and to me the most gloomy entry I ever made upon any part of the earth. The natives *must* have known that the course we were travelling would lead to a well, or they never would have ventured upon it. This was to me the only consolation. By about noon, having travelled very fast, we reached the centre of this plain. The country presented to my view the most melancholy prospect that I can possibly imagine can exist in nature. It appeared to be an exact water level. The sea, in a dead calm, never, to my eye, appeared smoother ; and the earth was as destitute as that of every shrub, plant, or weed. It seemed as if the genius of *famine* and *drought*, held here their cheerless dominion. Neither man, beast, nor even insect, could subsist upon it, and neither were within

sight, except our party. We fled across it as we would have fled from *the city of destruction*. At nearly sunset we again reached a more sandy country. We continued to travel until ten o'clock at night; and having found a few bushes, the wearied camels were stopped to feed. Having started in the morning at about one o'clock, by the stars, as I judged, and travelling with amazing rapidity, until ten o'clock at night, we must have gone as many as ninety miles. The course we travelled was to the S. W. We only threw off the tents, and resting till nearly day light, again started upon the journey. Not having drank a single drop of water the day before, nor during this night, my thirst was so excessive, that I thought I could not survive it. We, however, drove on as usual at a full trot; and did not, until the next day, (26th) at twelve o'clock, find any water. My master then procured a draft for us all, at a tent; and this, with a few of the roots and sprouts before mentioned, in some measure, satisfied me. We stopped but a few minutes; and the country becoming hilly, and the night dark, we travelled, full speed, over hills and vallies, till twelve o'clock. We must have gone as many miles this day as we did the preceding one, being the most rapid travelling I ever witnessed upon camels. The tents were thrown off, and the camels fed; a little meat was cooked for the party, and as soon as this was finished, we started again. For the past day, our course was about west. We drove on with the greatest rapidity until the next day, (27th) at about noon, when, to my inconceivable joy,

we reached a well. But upon attempting to taste the water, notwithstanding the extremity of my thirst, it was with the greatest difficulty I could force it into my throat, or retain it there when I had. It was more offensive than the most nauseous bilge-water—it had turned green by stagnation, and reddish by the quantity of camel's dung mixed with it; but it was our only resource, "*and we must drink or die.*"

This was an interior well, which is seldom found far into the deserts. This well was one of great depth. When the natives begin to dig a well, they furnish themselves with all the largest bushes or trees in the adjoining country, some of which are of the size of a man's thigh. These they cut into poles of about six feet in length. After they have penetrated a small depth into the earth, they put three of these sticks into holes, made in the sides of the well, leaving a triangular hole in the centre, of a sufficient size to let down and draw up the water-bucket. These poles are placed thick at the top, and further apart as the earth grows harder. In this way they continue to descend into the earth, passing the earth up in bowls from one to the other to the top, and inserting the stakes as mentioned, when necessary. After they have descended a considerable depth, they draw up the earth in leathern buckets, by means of a rope, having no windlass or sweep, to assist bodily strength in this laborious operation. Indeed, this tribe seemed to have no idea of *machinery* of the most simple kind, to facilitate the construction or manufacture of any thing, or to

save manual labor. They continue in this manner to descend, until they come to water. Looking down the well, as far as light will enable the eye to discern, the observer sees a regular triangle in the centre. These cross-sticks furnish a ladder, by which the natives descend to clear the well of sand, which is constantly blowing into its open surface; these stupid creatures seldom having sagacity enough to prevent this by covering the top. The water is drawn from the well in a leathern bucket, made of tanned camel's or goat's skins. The top of it is a circular hoop, over which the skin is sewed, forming a round vessel at the sides and bottom, holding about three gallons. Three ropes are fastened to this hoop, equi-distant from each other, and these to the one by which it is let down. The country in which this well was situated was the deepest and most extensive valley I had yet seen; surrounded, excepting to the westward, by high rocky hills. On the east side, I saw and examined immense ledges of the most beautiful white marble. As I was descending into this valley, my distress could not suppress my admiration, at beholding an immense rock of white marble, standing perpendicularly, and entirely detached from the ledge, which formed the eastern limits of it. On a distant view, I immediately imagined it to be some castle for the defence of an adjoining city, or the palace of some African prince. I felt confident that I was approaching some great city. I continued to approach; and almost forgot my hunger and thirst in the anticipated gratification of my curiosity. At

length, I came to this astonishing monument—went round it—examined it as minutely as I possibly could, and could not discover upon it the least trait of human art. My expectations were blown away by the wind that whistled round it, and my readers must excuse me for not saying any thing more about it, only that it was, at the base, in the shape of a parallelogram, or oblong square, as near as I could judge, of one hundred feet in length, and sixty in breadth. Its height must have been from seventy to eighty feet. After stating the simple fact, I leave it to the curious, the philosophical, the inquisitive, and the wondering, to make conjectures for themselves. This valley was, to appearance, the most fertile place I had seen. It was the first earth I had walked upon in Africa, that seemed susceptible of cultivation. It was mostly a clay-soil, and considerable grass was growing, or rather standing, as the excessive drought this season had dried up every thing. The grass resembled that which grows in what is called, in New-England, *boggy meadows*. Toward night we left this valley, and passed through the opening hill to the southwest, having filed but two goat skins with the offensive water found in the well. I carried a bowl full, however, four or five miles, fearing I should be destitute of water of any kind. We stopped for the night, and cooked a little dried meat, by putting small hard pieces into the fire, roasting it, taking it out and pounding it in a *maress*, or mortar.

Upon the 28th, we travelled moderately to the southwest, until noon, when the tents were

pitched, for the first time, for a number of days. Even the stomach of an Arab could no longer endure the water we had ; and my master and his sisters having learned from a passing party, that water was at no great distance, went in pursuit of some of a better kind, if comparisons of quality are allowable between different sorts, all of which would nauseate a beast.

On the next day, (29th) *Muckwoola* and *Ishir* returned, bringing with them some fresh water, and some dried fish-skins, or fragments of fish, which had before been deprived of the better part. Some of this was allowed me for supper ; and as it was a rarity, having lived upon camel's hide, meat, and bones for some time, I ate it with the best appetite. My master *Ganus* did not return with his sisters. I was left under the command of the women once more ; and, as usual, found my privileges abridged as female authority prevailed. We remained stationary until the next day, at noon, (30th) then started and bore to the N. W. and travelled moderately, during that and the next day, (31st.)

November 1st, 1815.—From this day until the 3d, we continued to travel moderately, and as we passed along, the country became more hilly ; nothing took place of any consequence. On our passage we saw a few small locusts, which we gathered and ate. Upon the 3d, my master returned to his tent, after an absence of six days, it being his longest absence since I was his slave, bringing with him one piece of tent cloth. Having often mentioned that I wandered off at a distance, and frequent opportunities occurring

to make my escape, it may excite wonder that I did not attempt it. The description I have attempted to give of the country seems to be a sufficient reason. Had I attempted it, starvation must have been the final result, if I had not been taken by another master before this took place. Let the reader imagine to himself a desert of eight hundred miles in width, and more than two thousand in length, furnishing nothing for the subsistence of human beings, but camels, and these always in possession of individuals, parties, or caravans. Let him also picture to himself a solitary wanderer upon this desert, without food or water, and without any means to procure either, and liable every day, and almost every hour, to be encountered by the natives, who are passing it in every direction, he will conclude that the means of escape were of the most unpromising nature. I might as well have escaped from a ship, by plunging into the ocean. At Wadinoon I afterwards became acquainted with a Spaniard, who attempted, upon a male camel, to escape. He assured me that he travelled the desert thirty days without water, and without any food, excepting a fox which he killed. That at the end of this time, he and his stolen camel were taken by another tribe, and he became a slave to them. He was afterwards demanded by his first master; but absolutely refused to return again into the tribe of the *Lebdessebah*, and seizing a musket, threatened the life of him. His former master relinquished the attempt to reclaim him, and he continued a slave until the time he and I were, upon the same day,

ransomed. He assured me that he had been in slavery seven years. I shall again have occasion to mention this Spaniard.

My master ordered the tents to be struck up on his return, and we proceeded to travel in a northern direction. I went ahead with my master, delighted again to be relieved from the thralldom and irksomeness of female government, which, wherever it prevails, being founded in less reason, is accompanied with more tyranny than that of men. Toward night, we overtook a sick woman upon a camel. She was the first female Arab whom I had seen dangerously sick; indeed it was rare to see even the slightest indisposition among them. I assisted her in dismounting, after the camel was made to kneel. My master's family overtook us, and the tent was pitched. After taking a little milk, I turned in.

The next morning, (4th) before day-light we were on the march for another watering-place. I was permitted to go with the party to the well, being the first time, since my slavery, that I was allowed so to do, being always before left behind with the tent. This variation from the usual custom excited a suspicion in my mind that I was to be sold; as the large watering-places are generally the market for slaves. In travelling toward it, we passed over hills of sand. When at the top of them, I saw the ocean! I knew it must be the Atlantic, from the course we had travelled. I ardently panted to be on the bosom of it, as the waves thereof might waft me to the regions of civilization—and *might* waft me

to my beloved country. In the valley below, I saw a great multitude of camels around the wells, there being a number in this valley. The camels *knew* there was water below, as well as their riders; and after descending a part of the way down the steep hill, the forward camels began to run. My camel followed the example; and as the mouth of this beast never submitted to the restraint of the bit, never having been bridled, I was precipitated down the hill with a velocity with which I had before been unacquainted; and when I arrived at the well, I might have said, as Gilpin did when he reached Ware, "I came, because my camel would come." The wells were situated near each other; but from the number of camels that are constantly coming to drink, they are obliged to keep them off, if possible, till those drinking are satisfied. This is done with very great difficulty. After the camels are sufficiently watered, they are sent to browse. The natives never bring their tents to a well, leaving them behind in the keeping of the women. I now had as much water as I wanted; and can say, that it was the first time my thirst was thoroughly quenched, since I became a slave to Ganus. The tents must have been as many as fifty miles back in the desert; for they always remain where they are left, when the owner goes in search of water, until he returns. We slept this night under a large bush with a large company, and kept a fire for the most part of the night.

Upon the 5th, early in the morning, the camels were all watered again, as they are some-

times compelled to go entirely without it for twenty days, and sometimes for a longer period. My master Ganus expressed great anxiety that my short trowsers should be washed; and told me to take them off. This left my body entirely naked, excepting that part of it which was covered with the American flag, and which he did not attempt to compel me to *strike*. They were hung upon a camel to dry, and this was the last time I ever saw them, or Muckwoola and Ishir, who carried them off with them.

I was now taken on to a camel behind my master, who, in company with another Arab, went off full trot to the southward. Before noon, we met numbers of the natives who had fresh fish with them. We obtained a breakfast of them. By the middle of the afternoon, we came to the edge of an high precipice, limiting a considerable bay, a little to the north of *Cape Mirik*. We descended to the beach, at the head of the bay, which had in it a number of sand islands. The tide was now out, leaving it dry, and we passed along at the base of the precipice, and discovered a number of shallow wells, having brackish water in them. We continued to travel upon the beach until we came to a number of pitched tents, and here I first saw a kind of hut or wigwam, constructed by erecting two crotches about ten feet apart—laying a pole on them, and from this extending poles to the ground, and covering them with sea-weed, giving them the shape of a thatched roof. Within, the natives have a bed made also of sea-weed; but lest they should blunder upon something that looks like the con-

venience and comfort of civilized life, they are careful to make them so low that a human being cannot stand erect in one of them. We dismounted near a hut. My master went off, and I sat down, in a kind of trance, gazing upon the bay before me, and upon the point of *Cape Mirik*, stretching into the sea. Soon after my master returned with three or four Arabs, one of whom was soon pointed out as my *second* master. He bade me stand up—told me to walk, and viewed me with the closest scrutiny. I suspected he was about to open my mouth to judge of my age by my teeth, and examine my feet to see if I had been *founded* by *high living* with my master Ganus, mistress Sarah, misses Muckwoola and Ishir; but he dispensed with these ceremonies, seemed to be pleased, and said I was not *foonta*, but *bono*. He bade me follow him. We went some distance to one of the huts, where he begged some dried fish for me which I ate.

I now became the property of another Arab. I felt but little anxiety at this exchange, knowing that my situation could not be rendered much worse, although I was sensible that Ganus was not so bad as some of the Arabs I had seen. At first sight, I was pleased with my new master. He was a little over thirty, by his appearance. He had an open, ingenuous countenance, with but little of that fiery malignity so universally seen in the tribe of the *Lebdessebah*. His name was *Mahomet Mearah*, of the tribe of the *Wiled D'leim*, his tent being some distance in the interior.

The readers of this Journal thus far will per-

ceive, that the author has confined himself strictly to what passed under his immediate observations. He has absolutely prohibited himself from incorporating with his narration, any of the vague, and generally deceptive stories, which he had heard from the illiterate and brutish race of creatures, among whom he was enslaved. Had he done this, the volume would have already been filled. His steady object has been to give an accurate idea of that part of the *Zahara* desert over which he travelled. It cannot have a *geographical* accuracy, because he had no means to ascertain the *latitude* of the country over which he travelled, or rather was transported, but by the situation of the sun, and by the shade which his own body cast upon the sand of this immense desert. As to the manners, customs, and habits of the tribe, with which he had thus long continued, he hopes the reader has acquired some correct ideas. He has attempted to describe their implements of manufacturing, cooking, and travelling—their habitations, and particularly their mode of worship. The result of this relation and description is before the reader, and it is hoped it may at least furnish some amusement, if it is destitute of instruction. We now take leave of the wretched tribe of the *Wiled Lebdessebah*, and whatever has been seen among the *Wiled D'leim* of a similar nature, we shall not repeat, but merely allude to. Whatever was noticed of a different nature in this tribe, we shall continue patiently to detail, and faithfully to describe.

CHAP. XIII.

*Africa—the Coast—Interior—Deserts—Mountains—Capes—
Rivers—Islands—Straits.*

THE attention of the reader having been for some time devoted to that part of Africa called *Zahara*, or the *Great Western Desert*—to the peculiarities of the wandering Arabs who inhabit it, and to the sufferings of the author upon it; it may be an useful way to relieve it, by changing attention from a section of this continent to a general view of the whole. It is not intended to give a minute geographical description of each kingdom, as such more properly belongs to the geographer than the journalist. In our historical chapter we endeavored, in a compressed manner, to trace the progress of discoveries, and settlements upon this continent. In this, it is intended merely to describe the relative local situations of the different countries or kingdoms, situated upon this immense Peninsula, comprising at least one quarter of the whole globe. The most accurate information we can obtain of this continent is at best but imperfect; and our limits preclude us from giving any thing but a general account. In our historical chapter, we attempted to assign the reason, why this portion of the world is so little known, while the other continents, even that of the new world, America, have been almost wholly explored and described. To that, we refer the reader; and also to that, we refer him for the boundaries of this continent, (page 38.)

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AFRICA is divided, nearly in the centre, by the Equator; of course the greatest part of it is situated within the torrid zone. The whole of it is either exceedingly fertile, or extremely barren. Its fertility is occasioned by the great sources of vegetation, heat and moisture. Heat prevails every where; but moisture in particular portions. Where the latter prevails, this country is one of the most productive in the universe—where it is deprived of rain, it is “all barren.” This continent differs from the other three great ones, in almost every respect. In the others, the sea coast is generally the most barren; in this, the interior is so. Upon the coast, are regions abounding with every luxury which nature pours into the lap of indulgence; much of the interior is a boundless waste of deserts. A vertical sun, pouring burning rays upon dry sand, defies the progress of vegetation. Even upon these deserts, a race of beings is found to subsist. With the curse of Ishmael upon their devoted heads, and sordid hearts, they flee the regions of fertility and civilization, and seem to delight in sterile barrenness, and human misery.

It has been remarked, that this continent, in shape, resembles a triangle, with irregular sides. Beginning at the northeast point, *Egypt* is situated, bounding east upon the Red Sea, and north upon the Mediterranean, and the Isthmus of Suez, uniting this continent there with Asia. This section of Africa has long been celebrated, and is well known in sacred and profane history. Continuing west upon the *northern* boundary of this continent, and along the shores of the

Mediterranean, Barca, Tripoli, Tunis, Algiers, Fez, and Morocco, are situated, reaching the north-west point, at the *Straits of Gibraltar*. All these countries are possessed by *Arabs* and *Moors*, although with them are intermingled other nations. It is generally termed the COAST OF BARBARY. The history of these distinct states, or kingdoms, is known to every historian, and their geographical situation to every geographer. For centuries they have been, and still are, the terror of the civilized world. Nations, the most powerful by land and by sea, have condescended to pay them tribute, and to ransom their unfortunate countrymen who are there enslaved. They infest the adjoining oceans with their contemptible navies, and upon land they are invincible ; not from their numbers or their military science, but from the facilities afforded them by their country, to avoid conquest by the best disciplined armies. Destroy their naval armaments, and batter down their capitals, they still have a safe retreat in their mountains and in their deserts, where a civilized army cannot subsist. The mention of *Tripoli* calls up the proud recollection of the infancy of the *American Navy*. It was upon the coast of that country, that Americans began to learn how to conquer upon the ocean. It was their achievements there that occasioned the prophetic *Nelson* to see, in the infancy of our navy, the future rival of that of Britain. The mention of *Algiers* makes us remember a recent achievement of this navy as she is approaching towards manhood.

Upon the *Western* boundary of Africa, are si-

tuated *Suse, Azanaga, North-Guinea, or Senegal*, embracing the country of the *Jaloffs, Foulahs, Feloops* and *Mandingoes*—SOUTH-GUINEA, containing the *Pepper Coast, the Ivory Coast, and the Gold Coast*—EAST-GUINEA, or the *Slave Coast*, in which is situated the kingdoms of *Whidah, Ardra, and Benin*. The next great division of the western coast is CONGO, comprehending the kingdoms of *Loango, Congo, Angola, Matamba, and Benguela*. It is upon this coast that the *Slave Trade* has so long, to the indelible disgrace of the Christian world, been prosecuted. The inhabitants are described, by all historians, as mild and peaceable. Possessing a country of great fertility—having no means of making conquests, or extending dominion, they remain where nature has placed them, unmoved by the sordid demands of avarice, or the more splendid and guilty calls of ambition. The different tribes, or kingdoms, sometimes make war upon each other; but they are urged on to warfare by European and American merchants, to capture each other to furnish slave-ships with their cargoes. With a few paltry toys, calculated to catch the fancy of untutored barbarians, they induce the natives to prey upon each other, and exchange their countrymen for baubles. After doing this, a Christian merchant excuses himself by saying, the Africans enslave each other! This reasoning may be conclusive before a tribunal of slave-merchants, assembled in a princely mansion, that owes its splendor to human blood, but all the courts of Europe have very recently, by common consent, united to wipe the

foul stain from the character of their respective nations, impressed upon them by this inhuman, detestable, and diabolical traffic. The Constitution of the United States is the first one that absolutely prohibited it.

Upon the *western* coast is also situated the country of the *Namaquas*, and of the *Hottentots*; which, together with the colony of the *Cape of Good Hope*, comprehends the southern point of the continent, and stretching quite across it to the eastern side.

Upon the *eastern* side of this continent are situated *Inhambane*, *Manica*, *Sabia*, *Sofala*, and *Mocaranga*. Continuing east, toward Cape *Guardafui* and the Straits of *Babelmandel*, the kingdoms of *Mozambique*, *Mongalla*, *Quiloa*, *Montbaza*, *Melinda*, and *Monoemugi*, the republic of *Brava*, and the kingdom of *Magadoxa*, are situated. *Adel* is an extensive kingdom, embracing an immense country around Cape *Guardafui*, the easternmost point of the continent. From this Cape, to the Isthmus of *Suez*, this continent is bounded easterly upon the *Arabian Gulf* which reaches to that place.

We have now conducted the reader around the *Coast* of this immense triangular peninsula. We have mentioned the principal countries as they succeed each other, beginning at Egypt, and following the coast along its *northern*, *western*, and *eastern* sides, until we again reached that place situated near the Isthmus of *Suez*. The geographical knowledge of the reader will readily enable him to supply that minute information which our limits preclude us from detailing.

The *Interior* of Africa is known more from vague conjecture than accurate description. Many hardy travellers have, at the hazard of life, (see historical chapter,) explored parts of it. *Abyssinia* has long been celebrated by the geographer, and the scholar. The one makes it the region of fertility, having the sources of the *Nile* within its limits—the other converts it into the region of romance. The classical Johnson, in his “*Prince of Abyssinia*,” gives us an idea of a distinct world. His *Rasselas* has dressed this kingdom in all the charms, which the most fertile imagination and classical mind can impart to a terrestrial region.

The description of the country situated upon the *Niger*, under the general name of *Soudan*, transports the mind of the reader to a region entirely the reverse. This part of the continent, although watered by a majestic stream, and having an adjoining country of great fertility, seems to be that region where the wrath of Heaven, against man, is for ever to be displayed. The denunciation against the descendants of *Ishmael* stands yet unreversed—the innocent blood of the Messiah yet rests upon the head of his murderers, and here, in the *Great Desert of Zahara*, and in other parts of the interior, they both remain a standing miracle. The knowledge we possess of this desert is principally derived from the Christian slaves, who have there been suffering witnesses of the manners, customs, and habits of the wandering Arabs; and famishing wanderers themselves, through the wide spread desolation pervading the country they inhabit. It has fallen

to the unhappy lot of Americans to furnish most of the information the world possesses upon this subject. The ingenious Mr. Cock has given the world the narrative of the American sailor, *Robert Adams*, and the indefatigable Mr. DUPUIS, has, by his notes, confirmed its accuracy. The crew of the *Commerce* seem to have been designed to suffer themselves, that the world, through them, might learn. It is hoped this little volume will add something to the little knowledge already obtained of the desert of *Zahara*, and the western coast of Africa. As to that portion of the interior, situated upon the equator, and within the Tropic of Capricorn, even conjecture itself has almost omitted to exercise its uncertain and futile powers. In SOUDAN, are included the empires of *Houssa* and *Tombuctoo*, the country of the *Agadez*, the kingdoms of *Ludamar*, *Bondou*, and *Bambouk*, also the kingdoms of *Bornou*, and *Darfur*. NUBIA contains *Turkish Nubia*, *Dongala*, and *Sennaar*. North of the *Zahara Desert*, are situated the countries of *Tafilet*, and *Biled-ul-Gerid*, lying south of the *Barbary States*.

The *Deserts*, which comprehend so much of the interior, are the *Zahara* or *Great Western Desert*. This region of desolation and barrenness stretches, by the best authorities, from 15° to 31° N. Latitude, and from 70° W. to 16° E. Longitude. The *desert of Libya* from 25° to 30° N. Latitude, and from 21° to 30° E. Longitude. The desert of *Barca* is small.

The *Mountains* upon this continent are in ranges. The *Atlas* has been celebrated from the ages of antiquity to this time. According to the

fabulous accounts of the ancients, it supports the firmament. The inimitable ADDISON resorts to it as the emblem of firmness. He makes his *Cato*, like that "glory in height." These mountains extend from the western coast of Africa, to the Gulf of *Sydra*. They commence in the 28° N. Latitude, and extend, in a N. E. course, to 34° N. Latitude; and from thence, in an east direction, to 14° E. Longitude. Although these mountains are more celebrated, being more known, yet the mountains of *Kong*, in point of extent, certainly exceed them. They stretch from the river *Gambia*, to 23° E. Longitude. The *Mountains of the Moon* commence in 17° E. Longitude, and run east to 37° E. Longitude. These two ranges divide almost the whole continent into northern and southern divisions, and are situated between the fifth and thirteenth degrees of north latitude. The mountains of *Lupata* begin at the mouth of the river *Quilimane*, upon the eastern coast, and encircling the kingdom of *Mocaranga*, extend to the country of the *Hottentots*. The *Chrystal Mountains* are situated near the kingdoms of *Congo*, *Angola*, and *Benguela*, upon the western coast.

The *Capes* upon this continent are, upon the northern coast, or the Mediterranean, Cape *Bon*, in *Tunis*; and Cape *Spartel*, near *Tangier*. Upon the western coast, or the Atlantic, are Cape *Geer*, near *Santa Cruz*—Cape *Bajador*, upon which the *Commerce* was wrecked—Cape *Barbas* where the crew landed with the boat—Cape *Mirik*—Cape *Verd*—Cape *Mesurada*—Cape *Palmas*—Cape of the *Three Points*—Cape *Formosa*—

Cape *Negro*—Cape *de Lasvoltas*, and the Cape of *Good Hope*, at the southernmost point of the continent. Upon the *eastern* coast, or Indian ocean, are Capes *Needle*, *St. Mary*, *Corientes*, *Sebastian*, *Delgado*, *Baxas*, and Cape *Guardafui*, forming the easternmost point of the continent.

The *Rivers* of this continent, when compared with those of *Asia*, are diminished to rivulets. When the *Ganges* is recollected, the *Nile*, and the *Niger*, are almost forgotten in the majesty of the former. When compared with the *Mississippi*, *Missouri*, *Ohio*, *Amazon*, and *La Plata*, of *America*, they then lose their consequence. The *Tyber*, the *Danubè*, the *Seine*, the *Tagus*, the *Vis-tula*, the *Thames*, and the *Don* of *Europe*, in many respects, exceed them; but still, the *Nile* must be ranked with the great geographical and *classical* streams.

The sources of this river have been sought after with an assiduity, unparalleled in the history of the most romantic adventurers. It is supposed to have its source in the Mountains of the Moon. and is known to empty itself, through numerous mouths, into the *Mediterranean*, near Alexandria, after passing through Abyssinia and Egypt. The source of the *Niger* is not certainly known; and even the course it runs is yet a disputed point among geographers. Some contend that it runs eastward, and empties itself into lakes, in *Wangara*, in the interior of the continent. Others feel confident that its course is *westward*, and that it loses itself in the regions of Guinea. All we can say is, "Who shall decide when Doctors disagree?" The *Senegal* has its source not far

from the mountains of *Kong*, and it empties into the Atlantic ocean in about 16° N. Latitude. The Nile, the Niger, and the Senegal, annually overflow their banks, dispensing fertility and luxuriance to the country adjoining them. The other principal streams of Africa are the *Gambia*, *Marocco*, *Sierra Leona*, *Benin*, *Congo*, *Zuire*, *Coantza*, *Manica*, *Zambezi*, *Coavo*, *Zeta*, and *Magadoxa*.

The principal *Islands*, situated around this continent, have a consequence in sacred and profane history, almost equal to the continent itself. In the Mediterranean, are the islands of *Cyprus*, *Candia*, *Malta*, *Sicily*, and *Sardinia*. In the Atlantic are those of *Madeira*, the *Canaries*, and *Cape Verds*. These islands are well known to American navigators, and have greatly enhanced the wealth of American merchants. *St. Louis* is situated at the mouth of the Senegal. In the South Atlantic, above 1100 miles from the continent, is situated the island of *St. Helena*; well known to the navigators to India, and now dignified by the residence of *Napoleon*. It is a small island; but the modern Charlemagne cannot become small by being in a little place. The *Isles of Ascension* and *St. Matthew* are nearly the same distance from the coast. Near to the coast are situated *Fernando Po*, *Princess*, *St. Thomas*, and *Annobon*. In the Indian ocean, is the important island of *Madagascar*, about 800 miles in length, and 200 in breadth. Also the *Isle of France*, and *Bourbon*, the *Comora Islands*, *Zanzeba* and *Pomba*. Near Cape *Guardafui* is situated the island of *Socotra*.

The *Straits* adjoining this continent are those of *Babel-Mandel*, uniting the Red Sea with the Indian ocean, and *Gibraltar*, which separates this continent from Europe.

The *Gulfs* are—the *Gulf of Sydra*, *Goletta*, *Guinea*, and *Sofala*. The *channel of Mozambique*, between the island of *Madagascar* and the coast of *Mozambique*, is the only one belonging to this continent.

This chapter is introduced for the double purpose of relieving the reader from the detail of sufferings and minute descriptions, and giving a mere bird's eye view of Africa.

CHAP. XIV.

Mahomet Meaarah—Fishing—Cape Mirik—innocent deception—obstinacy—Barrett—Hon. William Willshire—calendar—second tour into the desert—thanksgiving—description of a camel—Mode of instruction in reading and writing.

NOVEMBER 5th, 1815.

MY new master *Meaarah's* first inquiry was, if I had any clothes beside what I had on? I told him I had not, my whole wardrobe consisting of the piece of our colors, before mentioned, and a piece of the skin of the *gazelle* tied round my middle. I told him that *Ganus* had taken from me that day my trowsers and my shoes, the latter being worn out by travelling. He said *Ganus* was *foonta*, for taking them, and that he would regain them. He discovered the same resentment that the purchaser of a horse would, if the seller, after the sale, should slyly take off the halter. He recovered the shoes and

gave them to me, and a piece of blanket for my middle. He might, among the Arabs, be called a well dressed man; for he had a blue frock-shirt hanging below his knees, and a good white blanket put on as described among the *Wiled Lebdeessébah*. He seemed to be a man of more than ordinary consequence among the natives; for, instead of joining them in the toil of fishing, he was examining and purchasing fish. He went away towards night, and left me at one of the huts in the care of an old Arab by the name of Abdallah, who furnished me with fish for food. They were of the size of the mackerel, nearly the color of our salmon trouts, of the most delicious flavor, and very fat. They were sometimes taken in considerable abundance. The seine with which they were taken was made of well manufactured twine, apparently of a species of grass. They consisted of meshes of a small size, having both a cork rope and a lead rope. Through the meshes next to the cork rope, they run a pole of six feet in length, gathering up the seine from each end to the centre. This seine consists of any number they choose to unite together, each single one being about twelve rods in length, and owned by different persons. The whole seine being gathered upon two poles, two carriers walk into the water up to their arm-pits; and then one goes one way and the other another, slipping off the seine as they walk. When it is drawn out at full length, which is sometimes seventy-five rods, a number of other men go out with threshing-poles, and drive the fish into the seine as the two men at

the ends approach each other. They then enter the circle made by the seine, and continue to thresh the water, until they suppose they have *gilled* all the fish. The separate owners then take each their net, and the fish gilled in it, and bring them ashore. They seldom catch exceeding an hundred by one drawing. The fish are of different kinds, although generally of that first mentioned. *L'hoot* is the name of fish with the Arabs.

The bay where I was now situated is formed by *Cape Mirik*, upon the south, and by high sand-hills, and a few small islands upon the north. At ebb-tide, the whole bay, excepting a narrow channel, which extends into it about five miles from the outermost part of the Cape, running near it, is entirely dry. Within the bay, are situated two small islands, composed wholly of sand.

From the north boundary of this bay, is a point of sand running into it towards *Cape Mirik*, nearly half its width, which forms the *inner bay*. From the termination of this point, to the Cape, is about five miles. From the islands, which form the mouth of the *outer bay*, upon the north to the Cape, is about twenty miles. From *Cape Mirik*, to the head of the bay, following the shore, it is about the same distance. This Cape is situated, according to the most approved charts, in 19° N. Latitude and 17° W. Longitude. I have been thus particular in describing this bay, so that if any unfortunate mariner should hereafter navigate the western coast of Africa in distress, he might make a temporary

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harbour in the channel running within it, near the Cape, which I think he might do with safety, excepting in a northwest and westerly wind.

Upon the 6th, after the usual ceremony of worshipping, which was performed precisely in the manner of the *Wiled Lebdessebah*, my master asked me of what nation I was. It would have been in vain to try to convince him that I came from a continent three thousand miles to the west, the natives upon the desert, in general, having not the least idea of the existence of the *American* continent. I therefore told him I was *Inglesis*, which they understand. He then asked, *Soo-mook en tar?* what's your name? I told him Robbins. He pronounced it the same as *Ganus*, *Robbinis*. He asked if *Inglesis* be better than *Fransah?* I told him they were both *bono*. He continued to ask me if I had a father and mother, brothers and sisters, wife and children. I answered all in the affirmative, meaning to affect his feelings if he had any, which cannot more readily be done, than by talking of *wives* and *children*. I thought the deception a very innocent one; nor was it altogether without effect; as he immediately said, we will go to *Sweahrah*; it being the same place which we call *Mogadore*, and the place where all the ransoms are effected. He then left me with another man, with whom I went out to see them fish and assist in the service. They start at low water, and cross over the neck or point running into the bay, to the outer bay, carrying with them the fishing utensils and a sufficient quantity of wood to cook a meal with, and a skin of water. They some-

times return as the tide comes in, although they generally continue out for two tides, lodging upon the point of land, and cooking their fish upon the sand. Each one has a small net to carry hence the fish that are taken. I was loaded with them, and obliged to transport them as much as seven miles through the deep sand, sinking often to my knees. I sometimes sunk down with excessive fatigue, and was compelled to stop; while the natives, possessing strength almost beyond human, would bound over the sand with the greatest ease. For this I became an object of their scorn, and sometimes of their resentment. Upon returning to the tents or huts, some fish are cooked. What remain, are dressed by splitting open the backs, and taking out the inwards; then gashing them cross-wise, and laying them out to dry. They rarely become tainted although they are never salted. Indeed, *salt* is scarcely ever used by Arabs in preserving or cooking any thing. During the two preceding months, I had not used a particle of it. The rays of the sun are so powerful, that fresh meat and fresh fish are dried so suddenly that putrefaction is always prevented; unless, which is more generally the case, it is prevented by the immediate consumption of all the meat and fish that falls in the way of the natives. At this place, I saw many black Africans, from which I concluded we were not far from the Senegal river.

We remained at this bay, and at this employment, until the 9th. I began to think I was about to become a slavish fisherman during life; and by affecting ignorance of every part of the

duty imposed upon me, and shewing a good portion of obstinacy, the natives soon found that the small benefit they derived from my labour cost more than it would fetch. Upon the last mentioned day, as I was returning with a load of fish, I discovered a number of the natives coming towards us in the bay. We stopped, and concealed our fish as well as we could. The natives came to us; and although I had abandoned all ideas of ever again seeing any of my ship-mates, I recognized *Barrett* among them. It was nearly two months since I had seen him. We could hardly persuade ourselves that we were actually in each other's presence.—*Barrett* had become fat, and looked as hearty as a Yankee seaman need to. He said he had been stationed at a fish-place about seven miles north of this place, for three weeks. He had been out into the deserts with his master's brother, and had been retaken, and was now returning with him. He said he had learned nothing of any of the crew, excepting Mr. Williams, since he saw me upon the 14th of September. I communicated to him the good fortune of Capt. Riley, Mr. Savage, Clarke, Burns, and Horace. He said he had but little hopes of getting clear himself, although he could not conceive why the cursed creatures wanted to keep him, as he was not of the least service to them. I told him *that* was the great grounds of *my* hope; and advised him to follow my present example, in being as useless as possible, to be ignorant and obstinate; and in this way, induce them to carry us to the great place of *sale*, and of *redemption*—

MOGADORE. I inquired after Mr. Williams. He told me he was much better than when I last saw him; that his health and spirits had been in a considerable degree restored; that they both continued slaves to their first master, and would probably remain with him. Our interview was but a short one.

I have but little doubt, that Mr. Williams and Barrett, if living, still remain at the same fish-place. This is not a mere conjecture; for at the time of my redemption at Mogadore, sixteen months after this time, the Hon. WILLIAM WILLSHIRE informed me, that he had learned that two Christian slaves were upon an island near a fish-place, far to the southward, upon the western coast of Africa; that he had sent an express, to find them, if possible, and bring them to him that they might be redeemed. The name of this gentleman will hereafter be mentioned in this narration; but I cannot, even here, omit to express my highest admiration of his exalted character. After we returned to the huts, I assured my master that I could not sustain life in the employment I was in, and he assured me that I should, the next day, go off with him.

At about this time, I dispensed with the use of my string by which I was enabled, in counting the knots I daily tied therein, to ascertain the day of the month and of my bondage; and as no possible benefit can be derived from a continuation of dates, excepting that of months, or general periods, I shall omit them. I had not at this time, from either the *Lebdessebah*, or *Wiled D'leim*, learned whether they had any re-

gular manner of keeping the smaller divisions of time, as hours, days, weeks or months; but I afterwards became familiar with their calendar, when I became stationary at Wadinoon. The Arabs, at this place, are steady residents; as they have no means of travelling, neither tents nor camels, but have there erected the small huts or wigwams before mentioned. They have among them considerable flocks of goats from which they obtain some milk, and small asses with which they transport fresh water for a short distance. These animals subsist upon the coarse sea grass that grows within the bay, and the small quantity of bushes that grow in the vicinity of it. I never saw either ass or goat upon the deserts, as they could not there subsist without a constant supply of water. The camel, as is well known, can subsist without that article from twenty to thirty days, from the immense quantity they receive into the chest at the watering places. There are, I learned, a number of these fish-places upon the coast from Cape Mirik to Cape Blanco, which are all occupied as the one just described by stationary Arabs. The wandering Arabs are constantly resorting to them for supplies of fish, and at the same places can furnish themselves with water.

Having remained at this fish-place for five days, my master *Mearah* took me off with him to traverse once more the desert of Zahara. He commenced by travelling in a southeast direction, and upon the first night reached his own tent. We had a very fleet camel, and having started at day-light, and riding till dark without

dismounting, we must have travelled at least sixty miles. Upon reaching the tent, I found that of my master and those situated near it were much larger and better than I had ever before seen. My master's return was welcomed by every demonstration of joy. This was increased by seeing a quantity of fish, and carried to the highest pitch when they found me there as a slave. The whole family seemed anxious to make my situation as comfortable as possible; some offered me fish; some milk, and some water; and the joy of the party was so excessive, that they seemed to "take no thought for the morrow," having devoured almost every eatable thing in their possession. Witnessing the animation and enjoyment of this family of barbarians, my mind was immediately transported to the regions of civilization. It was about the season of a *Connecticut Thanksgiving*. In imagination, I saw the festive board surrounded by my refined, grateful and happy friends. I could see the eyes of parents, beaming with benignity upon their visiting children, blessing heaven for the gift of them, as well as for the luxuries that loaded their hospitable board, rendering thanks that they had been blessed "in their basket and in their store," and that they had been preserved once more to form the happy family. My heart was near bursting at this recollection. Although I was not destitute of gratitude for an unexpected supply, I was compelled to reflect that all my enjoyments depended upon the capricious whims of an Arab, and that a transition from enjoyment to the lowest wretchedness might befall

me in the next twenty-four hours. Well might I exclaim, "hard, hard is my fate."

Upon the next morning, I found my master's family consisted of his wife, *Fatima*; one son, *Adullah*; one daughter, named *Tilah*; and another, *Murmooah*; his brother, about twenty, *Mid-Mohamote*. Another small tent was occupied by *Fatima's* mother, also named *Fatima*, and her brother, named *Illa-Mecca*. They also had a teacher in the family supported by *Mearah*, wholly without labour, excepting the labour of teaching the family. His name was *Mahomet*. They also had a black female slave, of the Guinea tribe. My master was possessed of sixty-eight camels; some of which were of the most superior kind. Six of them gave milk, furnishing a tolerable supply for the family. As is always the case with a Christian slave, my portion was less than that of a member of the family.

Although in many different publications, the camel is minutely described, so important an animal must not be passed over without a brief description here. The natives, as a general name, call camels *Lillabils*; the male, *Izhmael*; the female, *Naig*. The male camel of the larger kind is from twenty to twenty-five hands high. He measures from the nose, to the root of the tail, about eleven feet. The body is deepest from the shoulder to the brisket, and, unless recently filled with water, will girth the most just back of the fore legs. This admeasurement is not meant to include the hump, that being a kind of excrescence rising eight or ten inches above the back bone. The body gradually di-

minishes in size until it comes to the loins, which are very small for so large an animal. The neck is very low upon the breast, growing out between the shoulder blades; it then descends a little, then rises almost perpendicularly, being from the lower part of the bow of the neck, to the top of the head, about five feet. The head is carried horizontally; the nose, top of the head, and hump, making a direct line. The eyes are very prominent, and so placed upon the side of the head as to discern objects in every direction. They have a peculiar mildness, and indicate great sagacity for an animal. The ear is very small, and stands nearly erect. The limbs are straight and smooth, but have large strong joints. The hoof is the greatest curiosity in this animal. It is soft and yields to the slightest pressure, having a very small split in the fore part of it, the points of which are of a harder substance. It has before been mentioned that these feet or hoofs are remarkably calculated to travel in deep sand and upon the hardest stones. The tail is smooth and short, and is carried between the legs. The hair of the camel, excepting what grows upon the hump and neck, is fine, short, and smooth, having a very handsome appearance. That upon the hump and neck is coarser and curly, and from six to eight inches in length. This long hair is sheared off annually, and with it the natives make tent-cloth and coarse clothing. Their colour is from white to a reddish brown. He is an animal of the greatest docility; lies down and rises at the command of his master; at the same command

slackens or hastens his pace. When alive, he transports his master, his baggage, his food, drink, and slaves, from one part of the desert to another; when dead, every particle of him furnishes food, excepting his bones, and his hide furnishes leather for almost every purpose. Indeed, it is melancholy to reflect that such a noble animal should subserve the purposes of the most debased of men.

In the morning, after reaching the tent of my master, the camels were distributed around in the adjoining country, and were generally in the keeping of *Illa-Mecca*. The country had about the same appearance as those parts of the desert so often mentioned; small sand hills and shallow vallies. The bushes were very small and thinly scattered, and it required a considerable extent of it to recruit the camels. We remained stationary at this place for six days. During this time my master seemed generally inclined to remain in, or near his tent. At about sun-rise, the Mahometan service was invariably performed by the whole family. I was urgently invited to join in the service, but, adhering to my previous resolution, I always declined it, thinking it sacrilege to offer up worship to a prophet whose followers shew so little of humanity in their practice. The teacher generally took the lead, in this service; their teachers being generally of the Mahometan priesthood. He had a number of very old volumes into which I often looked, but the letters and characters were as unintelligible to me as the hand-writing upon the wall was to Belshazzar. When he began to

read, it was at what I should call the *end* of the volume, reading from right to left.

The mode of instructing the children in reading, is by writing with a reed a few characters upon a smooth, white board, about the size of a cyphering slate. He then, with an audible voice, pronounces them, and calls upon the child to do the same. In this manner the child is taught their alphabet. He then writes out words; spelling them, and the children follow his example. From this he proceeds to write sentences, and teaches the children to read them. After they have progressed thus far, the whole of the children, under instruction, are furnished each with a board, and read together aloud, keeping very exact time. The teacher corrects them when in an error, and administers punishment when obstinate. These sentences they are taught to commit to memory, and to repeat without the assistance of the board. Many of the sentences, although I could not well understand the language, were the same as I often heard repeated over in their religious ceremonies. From the antiquated appearance of the volume from which they were taken; from the same being used in worship, and from the peculiar solemnity of the teacher and the pupil, while repeating them, but little doubt can exist but that they were taken from the Koran in the original tongue. This is the universal method of teaching children, when they are taught at all, upon the desert, and at the large schools at Wadinoon.

Writing is taught by drawing upon the board

a few single characters. The pen is made with a piece of flat reed, hollowed upon the inside to contain the ink, and sharpened to a single point. The child is taught to imitate the characters set as a copy. Children at twelve, who have been taught regularly, can read and write with considerable facility. When at rest, the hours of instruction are three hours very early in the morning, and three toward night. When upon a journey, the lesson given must be learned either before or after the day's journey, the teacher being extremely strict; although the children seem to consider their task as a pleasure rather than a burthen. This was the first instruction I ever saw given among the Arabs. During my slavery with the *Lebdessebah*, I never saw even a book, and never witnessed the least attempt among them to impart instruction. Nor did I while with the *Wiled D'leim*, ever see but one instructor besides this one in *Mearah's* family.

My master, during the time we were stationary, frequently endeavoured to initiate me into the mysteries of tending camels. As I have mentioned before, I found it best to perform the common and ordinary duties of a slave with apparent cheerfulness and alacrity; but, as I did at the fish-place, I was determined to resist any attempt to make me a camel tender, or to impose upon me any steady duty in the performance of which I might raise my value in their estimation, as this would probably lengthen my slavery; and in the same proportion as I became useless to them, would be their desire to

get rid of me, and increase the chances of my redemption. I however went out with my master *one* day, and he tried to instruct me how to assist *Illa-Mecca* in camel keeping. Although it was nothing but standing on elevated ground, keeping sight of the beasts, and driving them back when straying off, yet I convinced my master that I could not possibly learn the duty, and would not perform it. He did not, at this time, attempt again to impose it upon me.

CHAP. XV.

A long journey—Porter—locusts, mode of catching, cooking, and eating them—narrow escape—Mahommedan teacher—blacksmith upon the desert—salt-bed—debility approaching to death.

AFTER the expiration of six days, we started upon a journey, and continued generally to travel, upon an average, forty miles a day. This we continued to do for eight days. It is impossible to describe the different courses we travelled, as they were constantly shifting; but the general course led us easterly into the interior. To describe that portion of the Zahara desert over which we passed would be but a repetition of what was said when travelling with the *Wiled Lebdessebah*. For some distance the country would have gentle hills and shallow vallies, intermixed with sand and stones; and then it would present to you a plain, apparently without limits, terminated on every part by the horizon. We subsisted, during this time, upon camel's milk and water, added to a few snails

found upon the passage. We were frequently met by tents, and large droves of camels; and almost every passenger of respectable appearance paid attention to my master *Meaarah* and mistress *Fatima*. She received many visits, and was particularly attentive to her guests. She, and indeed all the females belonging to this family, were elegantly dressed in the Arab style; having a redundancy of the most beautiful shells suspended from their braided hair, which was always covered with a blue turban. Their blankets were of a superior kind.

Upon the eighth day of travelling, we came to an immense country of sand. At night a camel was slaughtered in the same manner as before described; some part of it was sliced thinly and dried, and lasted for two or three days. Our course was now shifted a little to the northward, still carrying us into the interior. After travelling for four days we came to a small valley or basin, into which considerable water had settled from a recent rain. Our tent was pitched upon the rising ground, overlooking it. A great number of tents were situated in the valley, some belonging to the Wiled Lebdessebah, and some to the Wiled D'leim, these two tribes, at this time, being at peace with each other. Among them was Porter's master, and Porter himself. He had regained his health, and, like me, entertained some hopes that we might escape from bondage. He asked me the season of the year, having entirely forgotten it. I told him it was the last of November. In and about this valley were great flights of locusts. During the day-

time, they are flying around very thick in the atmosphere, but the copious dews and chilly air, in the night season, render them unable to fly, and they settle down upon the bushes. It was the constant employ of the natives in the night season to gather these insects from the bushes, which they did in great quantities. My master's family, each with a small bag, went out the first night upon this employ, carrying a very large bag to bring home the fruits of their labour. My mistress Fatima, however, and the two little children remained in the tent. I declined this employ, and retired to rest under the large tent. The next day, the family returned loaded with locusts, and judging from the quantity produced by the eye, there must have been as many as fifteen bushels. This may appear to be a large quantity to be gathered in so short a time ; but it is hardly worth mentioning when compared with the loads of them gathered sometimes in the more fertile part of the country, over which they pass, leaving a track of desolation behind them. But as they were the first, in any considerable quantity, that I had seen, and the first I had seen cooked and eaten, I mention it in this place ; hoping hereafter to give my readers more particular information concerning these wonderful and destructive insects ; which, from the days of Moses to this time, have been considered by Jews and Mahometans as the most severe judgment which heaven can inflict upon man. But whatever the Egyptians might have thought in ancient days, or the Moors and Arabs in those of modern date, the Arabs who are com-

pelled to inhabit the desert of Zahara, so far from considering a flight of locusts as a judgment upon them for their transgressions, welcome their approach as the means, sometimes, of saving them from famishing with hunger. The whole that were brought to the tent at this time were cooked when alive, as indeed they always are, for a dead locust is never cooked. The manner of cooking is, by digging a deep hole in the ground, building a fire at the bottom, as before described, and filling it with wood. After it is heated as hot as is possible, the coals and embers are taken out, and they prepare to fill the cavity with the locusts, confined in a large bag. A sufficient number of natives hold the bag perpendicularly over the hole, the mouth of it being near the surface of the ground. A number stand around the hole with sticks. The mouth of the bag is then opened, and it is shaken with great force, the locusts falling into the hot pit, and the surrounding natives throwing sand upon them to prevent them from flying off. The mouth of the hole is then covered with sand, and another fire built upon the top of it. In this manner they cook all they have on hand, and dig a number of holes sufficient to accomplish it, each containing about five bushels. They remain in the hole until they become sufficiently cooled to take out by the hand. They are then picked out, and thrown upon tent-cloths, or blankets, and remain in the sun to dry, where they must be watched with the utmost care, to prevent the live locusts from devouring them, if a flight happen to be passing at the time. When

they are perfectly dried, which is not done short of two or three days, they are slightly pounded and pressed into bags or skins, ready for transportation. To prepare them to eat, they are pulverized in mortars, and mixed with water sufficient to make a kind of dry pudding. They are, however, sometimes eaten singly without pulverizing, by breaking off the head, wings, and legs, and swallowing the remaining part. In whatever manner they are eaten, they are nourishing food. All the while we remained at this valley, the natives were employed in gathering and cooking locusts. I cannot omit an incident at this valley, which came nigh to ending my slavery and my existence. I was commanded to sling a large water goat skin upon my back, and carry it to the tent. Upon letting it down when I arrived, my fatigue, and its great weight, occasioned it to fall and burst open. My master, with savage ferocity, ran toward me with an uplifted Arab axe, and, aiming at my head, would, without the least doubt, have severed it from my body, had not my mistress *Fatima*, leaped between him and me, and warded off the intended blow. From this time my master, who had before shewn some tokens of feeling, began to exercise toward me a systematic cruelty.

We remained at this valley until the water in it was dried up, and then made preparations for departure. I often saw Porter, while there, and left him there when I was taken off. We traveled to the northwest from day to day. I began to grow weak, and my flesh wasted away. I had nothing to eat but fresh locusts, there being no

salt with the family. The blanket around my middle, hanging down as low as my knees, wore the flesh entirely off from the cords of my legs, leaving them entirely bare. This was occasioned by constant travelling. After sleeping upon the sand, a few hours, and rising upon my legs, the blood gushed out of my excoriated and dried flesh. My master viewed this with the indifference of a savage, when witnessing the contortions of his victim. After travelling with great rapidity for ten days in this manner, we arrived upon the coast, after passing the dried bed of a considerable river. This, from a careful examination of the best charts, I feel confident was the river *St. Cyprian*, near which we first landed in the boat. What confirmed this opinion was, the coast, in its general appearance, was very similar to that upon which we landed.

The time of our arrival there must have been about the 10th of December. Here our tent was pitched for the first time, since we left *the valley of locusts*. We remained here but one night, having obtained a supply of water. We then travelled two days, in a northeast direction, and pitched our tents. The country was of the same general description, as the other parts of the desert. We remained here six days. The *teacher*, during the whole time I had been a slave to the cruel *Meaarah*, assiduously continued his instruction, and maintained his dignity with the whole family. Even my master stood in awe before him. He often, in the most urgent manner, pressed upon me the necessity of renouncing the heresy of *Christianity*, and becoming a

good *Mussulman*. He manifested the most sovereign contempt for the Christian religion, and often denounced me as a *kellup en-sahrau*. He expressed the utmost horror at the idea of eating pork; considering a hog as possessed of the devil, and those who eat it, as possessed of him also. He laid every inducement before me to espouse his faith; promising me the possession of wealth, and power, and wives upon earth, and eternal felicity and sensual enjoyment in paradise with the divine prophet *Mahommed*.

While here, I saw, for the first time, an Arab blacksmith. He has his anvil carried upon the camel. It is about four inches in diameter upon the top, tapering down to a point. This he puts into a piece of a block, the largest he can find upon the deserts, where nothing but small timber grows. His fire is built in a shallow hole, dug in the ground, into which he puts his coal. His bellows is made of a goat-skin, with a handle fixed to the top of it. As he pulls the handle up, the air enters it; as he forces it down, the air is pressed out at the point of it into the coals, which blows them up to a fire. He then puts in his iron, which is soon heated. He then, with a clumsy sort of hammer, draws out the piece of iron in his hand, to any shape which is necessary. With this, he makes irons for a saddle, an axe, or any other iron tool which the Arabs wish to make use of; the whole being made in the most bungling manner. In this way, he makes the needles with which the natives sew their tent cloths together, and do all the necessary sewing in the family, unless, by accident,

they can procure needles better manufactured. They make their coal by digging a hole in the ground, and throwing into it the largest wood they can find. This is burned into charcoal.

The locust food was nearly exhausted. The water grew short, and the camels gave but little milk; and I hardly had a sufficiency of sustenance to support life. My debility and weakness was such, as almost to deprive me of the power of walking about. Upon the last day my master remained at this place, I wandered slowly off to a neighbouring tent, where I was supplied with some water. The owner of the tent was an old and rich Arab, having a tent abundantly furnished. He shewed me pieces of money of silver and gold, and asked me my opinion of their value. Among them were doubloons. I told him one doubloon was worth sixteen of the dollars which he shewed me. He told me they were taken out of a *sfenah* (a vessel) upon the coast. As some of the money was in doubloons, and as we had no such money aboard the Commerce, I concluded some other American or European vessel might have been lately wrecked upon the coast.

Upon the next morning our tents were struck, and preparations were made for a journey. I knew not how I could endure it; but I was compelled to travel, and run the risk of dying with fatigue, or remain and perish with hunger. We travelled in an eastern direction; and upon the first day's journey we passed a small deep valley, situated upon our right. The bottom of it was filled with water; but as my master told me

it was salt, I did not attempt to drink it. Upon the borders of the basin that contained the water, was lying, in great quantities, very clear and white salt. It excited my astonishment, as we were, at least, one hundred miles from the sea. If a conjecture might be ventured, there must have been a subterranean passage from the sea to this valley; and as the water, which sometimes filled it, dried away, it was converted into salt. I have been cautious, thus far, in making conjectures of my own, or repeating the stories of others;—and shall continue to exercise that caution, determining to relate nothing but what has evidence sufficient to induce a belief in its probability, if not in its certainty. In the evening of the first day's journey, *Meaarah* slaughtered a camel. My weakness increased; and travelling rapidly and sleeping in the open air without any covering, occasioned the most extreme distress. From recollecting the number of days we were upon different journeys, and also the number upon which we rested, this must have been the latter part of December, the cold having increased to a considerable degree. The next day we bore more to the northward, travelling moderately, until late in the evening. When we stopped, fuel was necessary to cook with, but no dry bushes could be readily found. After seeking some time for them, I returned to the tent, destitute of them, and almost wholly exhausted with fatigue. *Meaarah* came at me furiously with a knife, pointing it toward my throat. I fled out again and procured a few dry sticks. I was compelled again to sleep in the cold air

without the least shelter or covering. Upon the next day, I travelled till about noon, and dropped down upon the ground, and was left alone. I gazed round, but from dimness and dizziness, could see neither tent, camel, nor human being. I attempted to walk, but was wholly unable to move. My master at length came and led me to the tent, which was pitched. Some warm milk was given to me, into which was put a considerable quantity of dried weed, which the natives generally carry about with them; although it may be gathered in almost every part of the desert. It gave to the milk a sharp bitter taste, and relieved me from the costiveness with which I had been much troubled from eating hard boiled blood, and baked locusts. At night I was permitted to have a small piece of tent-cloth for a covering. The herb given to me operated as a cathartic. The next day I was placed upon a camel, with a rolled tent cloth upon one side, and a watering tub upon the other, to keep me from falling off. In this manner I continued to travel with the family seven days, during which time I was not ~~allowed~~ to eat meat of any kind, but was supplied with milk warm from the camel. As there was a good supply of camel's meat, I conclude, the reason why it was refused to me was on account of my health, being already unfit for market from the leanness of my body. I, however, found an opportunity to roast a small piece of raw hide rope, and eat it. For these seven days we travelled a southeast course; at the end of which we came to a low piece of marshy ground, which had upon it bushes and

staddles of considerable size, and also standing water. The tents were pitched, and in the vicinity were situated about forty other tents.

CHAP. XVI.

Medical practice—Hogan and Dick—sale of Porter—happiness in Zahara—author regains his health—is sold to Hamet Webber, an Arab merchant of the Wiled El Kabla—African and European merchandise—an expected battle—gunnery—females of the El Kabla tribe.

JANUARY, 1816.

IT was now from my best calculation, the first week in January. The tents remained stationary for four days, upon the first of which, a camel was slain; with the fat part of which *Meaarah* procured a small skin full of dates, the first I had seen. These the Arabs call *T'murr*. They are a sweet nourishing food, and the few allowed me tasted deliciously. I was now literally reduced to a skeleton. The irritation of the blanket around my middle, and sleeping upon sand and hard ground, had worn the skin entirely off my hip-bones, leaving visible; indeed, this was the case with all the prominent bones in my body. I was completely dried up; and the skin was contracted and drawn tight around my bones. Although I had seen many human beings reduced to bones and sinews before, I certainly never saw one so poor as I was myself. I was in no danger of inflammatory diseases, as there was nothing about me to be inflamed, unless a conflagration should have been made of my dried carcass; and this I was in danger of

from the mode of practice adopted by the *Ish-maelitish faculty*. They heated the blade of a long tent-knife—stripped me bare—held me in a perpendicular posture—and, with the edge of the hot knife began to strike gently upon my shin-bones, and continued to chop the whole of the front part of my frame. I felt not the least pain from this operation; indeed I was no more a subject of pain than an actual skeleton in the office of a surgeon. They repeated this operation daily, and began to afford me a little meat. In the course of three or four days, I became able to move slowly about—the blood began to circulate, and strength began to return. This was the mode of practice, and this was the result of it. Whether it was *Galvanism* or *Perkinism*, I leave to the Italian and American faculty to determine.

At the end of four days, the tents were struck, and a journey commenced toward the northward. Upon the first day, we passed a hill upon our right, upon the shelving rocks of which, was trickling down salt water, leaving particles of salt upon the rocks. We were descending into a very long and deep valley, where the tents were pitched as we halted. The rainy season had commenced; and the wandering Arabs, of various tribes, were bending to the northward and eastward, in numerous parties. The valley looked like a city of tents; there being, at least, three hundred situated in it. Toward night, *Meaarah* told me I should see *Joe*; and I soon after, once more, beheld my ship-mate in misfortune. Porter had, a few days before, been

sold to a trading Arab, and said he had the hopes of going to *Swearah*, (Mogadore) where his ransom would be certain. He said, he, a few days before, had seen Hogan and Dick; that they had also been sold to a trading Arab—that Dick was worn out and left, probably to perish, and that Hogan and his master went off in a southeast direction. This large valley ran nearly east and west, about half a mile in width, bounded upon each side by high ranges of hills. We continued in it for six days, moving moderately through it to the east, in company with two or three hundred tents. Among these were a number of trading Arabs, from *Lower Suse*, having blankets, tobacco, dates, powder, blue cottons, &c. One came to my master's tents, and examined me with a view of purchasing; but said I was too poor—that I should not live to reach *Swearah*. I begged of him to buy me; but he declined. *Meacarah* told me to walk about and be active, or I never should be sold. I would gladly had I been able, have done this, or any thing else to induce a sale. At the end of six days, we reached the east end of this wonderful valley, which then branched into two smaller ones. It was altogether the most fertile part of Africa that I had yet seen. It had, for the whole length, green grass, and bushes in abundance. Long hills of rocks and sand limited it upon each side. As I was passing through it, I thought it the most striking prospect I had ever seen. There must have been travelling through it, and at no great distance from our tent, as many as twelve hundred natives. As we passed gently

along, the natives were constantly chanting a kind of harmonious song, cheering up the loaded camels like the perpetual jingling of bells. The camels had a supply of food from the grass and the bushes; and the natives also were furnished with their meat and their milk. The little streamlets from the hills supplied them with water. The different families and parties interchanged civilities peculiar to themselves. They had a fruition of present enjoyments, and expectations of a future supply. They worshipped, in large parties, four times a day. Their tents were pitched with cheerfulness at night, and with cheerfulness were struck in the morning. I could not see how this life could afford more happiness than *they* apparently enjoyed. But *I* was a slave!! subject to their capricious whims, and barbarous cruelty. I was a *kellup en-sahrau*—and to slay me, might be thought as offering an acceptable sacrifice to *Mahommed*. Porter was also in the party. He and I were the only beings present, that ever enjoyed the blessings and freedom of civilization. Every appearance evinced the fact that this valley, in the midst of the rainy season, is filled to a considerable height with water.

After leaving this extraordinary valley, or rather ravine, we continued to travel in an eastern course for ~~four~~ days, through a level and sandy country, passing a small stream of fresh water, with which the skins were filled. I gained strength daily, and began to do the service of a slave, although yet very feeble. Upon the fourth day, I was sold to a trading Arab. *Meaarah* took me off to a neighbouring tent, near which I saw a quantity of goods. One of the traders asked me

of what nation I was? I answered, as before instructed by *Meaarah, Fransah*. After a little conversation, I was delivered to him as a slave. I understood the price for me was five camels and two blankets.

My third master's name was *Hamet Webber*, of the tribe of *Wiled El Kabla*, a trading Arab. His articles of traffic were blankets, tobacco, and powder. *Hamet* had a trading Arab as a partner; and they and I constituted the family. They had here no tent, but received their food, once a day, from an adjoining one. They were not permitted to lodge in the tent. Indeed, it was an universal custom among all the tribes, I had yet seen, never to admit any one to lodge in a tent, but members of the family. This custom arises from the suspicion they entertain toward each other; thieving being a vice to which they are *all* addicted. I was here supplied with a species of food I had never before seen. It was a thick boiled pudding, called *Laish*, furnished each night at about 11 o'clock. The next day, I went off with *Hamet*, and his partner, who had two camels, upon which the goods were loaded. We travelled but a short distance; the goods were unloaded, and the camels, under my care, were put out to feed. I fell in with Porter, who was also keeping the camels of his master. During the next day, *Hamet* was engaged in gathering in the camels, for which he had bartered away his goods. The third day of my slavery with my new master, we started upon a journey with twenty-five camels, and one black slave, travelling to the eastward. Three other natives, with fifteen camels, joined us, making five Arabs,

two slaves, and fifty camels. At night a camel was killed and cooked. From the next morning, for eight days, we travelled in an easterly course, at about twenty miles a day. Upon the journey, we lived as well as men could upon camel's meat and milk. Hamet was very kind to me, supplied me with some additional clothing, and allowed me a sufficiency of food. My health improved and my flesh increased. At the end of the eight days, we halted; and Hamet went forward in pursuit of his tent, not having seen one since we started. We remained here two days; at the end of which orders were sent to change our course to the northward. At the end of the first day's travel, we reached the tents belonging to the tribe of the *Wiled El Kabla*. There had been slight falls of rain for the ten days past. This tribe, in every respect, was the most wealthy I had yet seen. They had great numbers of camels, some goats, sheep and horses; besides considerable quantities of African and European merchandise. The European goods must have been taken from the English brig *Surprise*, which I learned, upon arriving at *Wadinoon*, was wrecked to the southward of that place, about the 1st of January, 1816. We remained at this place, and in the vicinity of it, for thirty days. My master was generally employed in trading among the natives, situated in the adjoining country. There were great numbers of tents, and the country was well calculated for keeping camels. They gave milk in abundance, and I had a full supply. It was the season when the camels foal their young, and my chief employ was to attend them. Being at rest, and well supplied with lillabent,

(milk) I regained my flesh rapidly. The tents of the tribe to which I belonged were situated near the base of a considerable hill, which I often ascended to pick a sort of green vegetable, totally different from any plant which I had ever seen. It grew out of the earth from three inches to a foot high in a square shape, without the least leaf attached to it. It was always green, and had a short beard or roughness upon its four corners. It had a very palatable acid in its taste, and the natives had the greatest fondness for it.

The mode of worship in this tribe, was precisely the same as that among the *Wiled Lebdessebah*, and *Wiled D'leim*; and always performed with great devotion, four times each day. I was by this tribe, as by the two others, urged most vehemently to espouse the *Mahommedan* faith; but, as I always had before, I positively refused a compliance, and do not know that I suffered any additional cruelty from this refusal. The tribe of *Wiled El Kabla* were much better armed, than either of the others to which I had belonged; having many valuable double-barrelled muskets, and many single-barrelled Moorish muskets. They were more warlike as a *tribe*, and less cruel as *individuals*, than any Arabs I had seen. After remaining at this place a number of days, great alarm and consternation was excited, in this tribe, by the approach, from the southeast, of a large armed caravan. Our camels were all upon the opposite side of the hill, feeding, and it was supposed that this armed body of men were coming with a view of captu-

ring them. An universal alarm was immediately spread throughout the whole encampment of tents, stretching five or six miles upon the west side of the hill. There must have been as many as six hundred tents, and three thousand natives. They had no warlike instrument with which they could sound an alarm; but this was well supplied by the hooting and screaming of the female Arabs. The echo of this universal hooting, over the hills, was to me, the most wonderful operation of sound. The Arab men, in the mean time, were sounding dreadful "notes of preparation." The muskets, spears, scimitars, knives, and clubs, were all in readiness. They rushed, without the least order or command, to the top of the hill, ascending rocks to get a sight of the enemy, or concealing themselves behind them for safety. I supposed, and even hoped, I should see an engagement in which these Ishmaelites, who prey upon all the rest of the world, would make havoc of each other; and I ascended the hill. I was disappointed; for immediately the universal shout of *Labez* (all's well) echoed along the hills. Some of our tribe went down to the caravan, and I soon witnessed tokens of peace. Upon returning to the tents, I found the female jaws as nearly closed as nature would permit them to be, and tranquillity was restored.

This tribe is remarkable for its skill in gunnery. Shooting was a common, and indeed the only amusement among the male Arabs. To manifest their skill, they place a small stone upon the top of a bush. They stand about eight or ten rods from the mark, and fire at arm's length. They certainly exceed Americans in

this exercise. I very often saw them, at the first shot, and at a number in succession, knock off a stone with a single ball. I was sometimes a spectator; and the Arabs undoubtedly concluded that as I was a Christian, I was totally ignorant of firing. As I was one day witnessing their astonishing skill, Hamet, and many others, insisted upon my making a shot. They permitted me to select my musket, thinking I could not distinguish between one that was *bono*, or *foonta*. Universal attention was paid; and *William Tell* was not more applauded for taking an apple from the head of his son, than I was for fetching the stone from the bush. *Bono Robbinis! Bono Robbinis!* resounded through the valley, and I immediately became great. Hamet slapped me on the shoulder, in token of approbation, and thought he had done well in buying me.

The dress of this tribe, although in the great article of the long blanket, put on as before described, it is similar to the others; yet, they almost all wear a blue or white frock-shirt, falling below the knees. They wear the usual belts, and most of them slippers, and some of them fine rich turbans of white cloth. The female blankets are coloured red at the ends, with a thick fringe. They wear a belt around the waist, fastening one end of the blanket, over which the other end is thrown after passing over the shoulders, hanging upon one side, full at the bottom, and plaited at the waist. Upon that part of the blanket which covers the breast, they wear large silver breast-plates, upon which are engraved various figures and hieroglyphics, always kept exceedingly bright. In their ears,

they wear silver hoops, some of which are as large as the top of a coffee-cup. Upon their arms, they also wear silver rings, some going on whole over the hand, and some fastened together with clasps. Upon their hair, wrists, and ankles, they have a redundancy of beautiful shells. Some of the young females have the most perfect symmetry in their forms, and when full dressed, bounding over the plains, or riding upon a camel, also ornamented with red breast-girths, and red strips of cloth, hanging from the elevated saddle, they might attract the eye, even of an American. With a weed produced upon the deserts the females paint their nails, their hands, and faces a reddish color, in various figures. With black lead they draw a circle round their eyes.

The teachers in this tribe are numerous; the mode of instruction the same as that practised with the Wileḍ D'leim. The children, belonging to this tribe, are almost all of them educated. Like the teachers in other tribes, they exercise great authority over the parents and children; and confirmed my belief, that they are of the Mahommedan priesthood. They also, in this tribe, take the lead in their mode of worship.

CHAP. XVII.

A Caravan—an armed Arab—black mountains—cultivated land—apprehension of danger—African serpents—Hamet joins a caravan which is attacked—mountains of sand—fatigue—caravan broken up—author sold to Bel Cossim Abdallah of Wadinoon—wounded Arab—arrival at Wadinoon.

FROM the best calculation I could make from the number of days we had travelled, and the

time we were stationary, it had become about the 1st of March, 1816. Preparations were made by Hamet for a journey. He started with two camels, having before disposed of all his merchandise. He however had with him a number of bags for grain and goods, never having carried a tent while I was with him. One of his neighbours accompanied us. Hamet and I generally rode one camel and he another. Our course was, for a few miles, to the north, when we came up with a large collection of tents that were pitched. The Arabs were preparing to form a caravan. They consist of different numbers of natives and camels. Some have fifty men and five hundred beasts, and they sometimes amount to five hundred men, and two thousand camels. The armed Arabs take the command of the whole, and travel or rest at pleasure. They generally go forward forming the van, although some of them are mixed with the unarmed ones, giving orders concerning the camels, the travelers, and the goods that are with them. They always travel in compact order. An Arab chief, armed for a caravan, presents to the eye of the beholder, a figure of the greatest boldness. He is six feet high. A long, black, bushy beard hangs from his chin to his breast. He has a fierce, black eye, sunk deep into his head, with thick, black eye-brows projecting over them.—His long white blanket is drawn close around his body, leaving his legs bare from the knee. Over this are cast his red belts, crossing at the breast and at the back. To one, is suspended a large transparent powder-horn, decorated with bands of shining brass; to the other, a leathern

pouch, containing balls, flints, and a screw-driver. To the other belt, is fastened the scabbard, containing a long, broad, and burnished cutlass or scimitar. Around his waist is buckled a broad, red, morocco belt, of many thicknesses, confining the belts, that support the cutlass and the horn. His head is generally naked, excepting a dress of black, bushy hair, although sometimes covered with a turban. His Moorish musket is always in his hand. Thus armed, he is ready, at any moment, to encounter a foe. A caravan is formed from various tribes, and from men inhabiting different parts of the continent of Africa. When individuals wish to travel to any particular place, and can find a caravan bound to it, they join it; and agree to submit to the regulations of it, and are entitled to all the protection it can afford. In this way, they are safe, unless they should be overcome by a more powerful caravan. At this place, are formed many of the great caravans that travel, in various directions, across the desert. I learned, from the natives, that many large caravans go from this place to Soudan, and smaller ones to Wadinoon.

Upon leaving this place, we travelled west, inclining northerly, and in the course of the day, came to a range of black mountains, stretching to the southwest as far as the eye could discern; extending also a great distance to the northeast. These mountains we passed, sometimes in valleys intersecting them, and sometimes we ascended to their summits. Between these mountains we came to small patches of cultivated land, upon which was growing a species of barley, which

will hereafter be described. This was the first cultivated land I had seen in Africa, although I had, seemingly, travelled in every point in the compass. Without stopping to inquire what Ishmaelite it belonged to, our party, consisting now of eight persons, deliberately cut and roasted a sufficient quantity for present refreshment. Continuing on our journey, until sun-set, we reached a long range of tents, containing two hundred, situated upon the side of a hill, where we tarried through the night. The next day we found that we had come to a part of the tribe of *Wiled Abboussebah*. I learned, that this was the original tribe of the *El Kabla*, from which the latter was formed into a new one. The number of camels, in the neighbourhood of the tents, was immense. Judging from droves which I had before seen, the numbers of which I knew, there certainly must have been five thousand. While I was here, I saw great consternation excited at the approach of a small party of Arabs, supposed to be a clan in pursuit of camels. They were driven rapidly together to be guarded. We started early in the morning, and travelled through a bushy and grassy country. At about noon, we came to a piece of ground having thin low grass. We were travelling very moderately upon a walk, when my attention was attracted by a large shining black snake. He was coiled round regularly like a cable; his head rising from the centre about four inches high. Upon coming very near to the serpent, he directed his eyes towards me, and flattened his head. I told Hamet what I saw, and he immediately alarmed me, telling me to sheer off in an instant; which I

did, without waiting to give him a further examination, which I was about to do. From what I soon learned, I found that by acquiring a minute knowledge of this venomous reptile, I should certainly have lost my life. I cannot tell its length, from the situation it was in, no otherwise than by saying that it was about the size of a chair pummel, and coiled, as it was. it made a circle about as large as the top of a half-bushel. At eight or ten miles distance, we saw another of the same size and appearance, but I was no ways disposed to add to the little knowledge I had previously obtained of African serpents. At night we put up amidst a great number of tents, situated near a small stream of water. The next day we discovered a small caravan coming from the south-east toward the tents where we lodged. It had about two hundred and fifty camels, and fifteen armed Arabs, mounted upon fleet Arabian horses. Our party joined it; and as it passed the tents, the owners of them assailed the caravan, cutting from the camels the meat, bowls, and other articles loaded upon them. The armed Arabs of our caravan, with drawn scimitars, soon dispersed them. I was mounted upon a good camel, and put him into full speed; not wishing to be stolen from my worthy master Hamet. The whole caravan bounded over the plain with amazing velocity, the savages firing upon us from the tents, till we were out of sight. No lives were lost in our party; but without doubt, the Mahometans at the tents had to perform the funeral service over the bodies of some of their companions. We travelled through the day, upon the dry bed of a river twenty or thir-

ty rods wide. Such dried beds are frequently found in this part of the Zahara desert, made probably by the heavy rains, and the torrents descending from hills which are always near them. These beds are always chosen for a passage, as they are entirely smooth, and furnish considerable grass. Our course was to the northwest.

At night, the whole caravan stopped near a field of grain; and, as before mentioned, without the least hesitation, the human beings fed all night upon that, and the beasts upon the grass. We here found a pond of stagnant water, which furnished us with beverage for our entertainment. The next day, highly refreshed, we rose with the rising sun, and started with high animation upon our journey. My life now became happiness itself, in comparison with the misery I had long endured. Hamet was uniformly kind. I had become familiarized with the modes of an Arab's life; and were it not from the consideration that I was a slave, I should have enjoyed happiness in reality. At about 10 o'clock, A. M. we came to the bed of a river at least half a mile wide, having a small stream upon one shore of it. In passing the water, our camels waded midsides high; and in going over the rest of the bed, they sunk in the moist clay-ground, slipping at almost every step, having no hard hoofs to make a hold. This was the rainy season in this part of the continent of Africa. It sets in at different seasons, in different portions of it. While *Abyssinia* is almost *inundated*, *Soudan* will endure a most dreadful *drought*,

and the country adjoining *Wadinoon* will enjoy the luxuriance of the *growing* season.

After passing this stream, we ascended a considerable hill, and came into a country where description must surrender its power. All that can be said is, it was a world made up of sand-hills and mountains, with narrow zig-zag passages through, and over them. Travelling was excessively fatiguing to the poor loaded camels, and to their owners. It was still harder for the horses, ridden by the armed Arabs. We accomplished the passage by sun-set, and found a few tents, but lodged, as a caravan always does, in the open air. Through the next day, we travelled over a country, consisting of small hills and plains, barren sands, and cultivated grounds alternately intermixed. It rained gently all the while. We saw a beautiful *gazelle*, which an Arab attempted to shoot, but the sprightly animal defied even the musket, by his agility, and escaped. Toward night the caravan was broken up; the natives and camels composing it having reached the place of their destination. This night Hamet and I were welcomed to the tent of one of his connections, as I concluded, because, as before remarked, Arabs will permit none but family connections to lodge in their tents. I remained at this tent three days. Hamet, early in the first day, told me that he was going to *Sweahrah*. I had been too often deceived to believe it; and my suspicions proved to be true when, at the end of three days, he returned with Bel Cossim Abdallah, from *Wadinoon*. While here I found I was with the tribe of the *Wiled Adrialla*, and by them was treated with

the greatest kindness; probably from the circumstance of belonging to Hamet, a merchant of the tribe of El Kabla, which, as before mentioned, is a branch of the powerful and wealthy tribe of the Wiled Aboussebah.

I soon found that I was to be separated from Hamet, whose uncommon goodness for an Arab, made me esteem him. He and Bel Cossim came to the tent where I was situated, and began to talk about me. Hamet asked me, in the hearing of Bel Cossim, "*Ash soo-mook B'led cum?*" (what's the name of your country?) I answered, supposing that he, like the rest of the Arabs, had no idea of *America*, "*Fransah.*" He smiled, and said, "*Arrah en tar murkan, Fransah en tar Americane.*" He gave me to understand, that he had learned I was an American, a day or two before at Wadinoon. It was a frequent inquiry made about me, whether I belonged to the vessel that had so much money in it, meaning the *Commerce*. They always insisted upon it, that great quantities were buried at Cape Bajador where she was wrecked. I always denied it, fearing I should be sent there to dig for it, which would remove me farther from the hopes of being redeemed. The next day after the return of Hamet from Wadinoon, I was taken off by my new master Bel Cossim. Our course from this place to Wadinoon was about northwest. Toward night, we stopped at a tent, where we remained until the next morning. I here saw a wounded Arab who had a musket ball shot deep into the middle of the thigh. Upon seeing me, they supposed I was a doctor, as they have many foreigners who reside upon the coast, as practitioners in surgery

and medicine. Bel Cossim and others urged me to attempt to extract the ball, offering me a great reward to effect it. I scorned the idea of becoming a quack, even to deceive an Arab, and declined to *operate*. No patient ever needed assistance more to relieve him from the wound a ball had made, and from the more terrible gashes and incisions made into the top of the thigh to the bone, by the harsh knives of the Arabs. In the evening, I saw the Spaniard, I have before mentioned, who attempted to escape, and had some conversation with him in the Arab language, in which I could now *converse* tolerably well, however difficult it is to *write* it with accuracy, after a long acquaintance with it.

We travelled moderately on foot for three days, passing from one cluster of tents to another, until we reached the celebrated town of WADINOON. Upon the passage, Bel Cossim purchased a small copper kettle, and a quantity of tow-cloth, which I had to carry. The name of the country through which we passed, was called *B'led-Mouessa Ali*, and the natives call themselves *Misse-le-mene*. We passed, upon the last day, a very small village situated upon an elevated piece of ground, from which we had a view of Wadinoon. This place is called *Wah-roon*. I have mentioned the method I adopted to keep my reckoning of time, i. e. by the string, in which I daily tied a knot until I disused it; by remembering the number of days we were upon the numerous journeys, and the number of days we rested. From this method of calculation, for six months, I made the day of my arrival at Wadinoon the 12th of March. But I there

found, upon ascertaining the actual time of the year, that I had lost four days, the day of my arrival being the 16th day of March, 1816. The day after my arrival was a market-day, which is held weekly. I found this to be upon the *Christian sabbath*; and that the *Mahomedan sabbath* was upon *Friday*, according to our calendar.

The family of Bel Cossim consisted of his wife, who was his third one, by whom he had two sons and a daughter. His first wife left a son and a daughter; his second wife a daughter. His oldest son, *Hamada*, was married, and lived in the same house with him, being himself an aged man. A married daughter lived in an adjoining one. He had five black slaves. He had other wives living in tents whom he occasionally visited.

CHAP. XVIII.

Wadinoon—its situation—number of houses and inhabitants—cattle—people—gardens—vegetables—barley harvest—cruelty of Bel Cossim—reaping, threshing, winnowing and grinding—keskoosoo—eating—market and fairs—manner of building houses—Sheick's house.

I NOW became a settled resident in what may be called the capital of the northern desert of Zahara. To my inexpressible satisfaction, I found Porter a resident here also. He had become the slave of a wealthy merchant, and was what might be called a well dressed man any where. He lived as well as could be wished, and it may be said, enjoyed "leisure with dignity." He informed me that he had written to

Mogadore, and that *Abdullah Hamet*, his master, had received a letter concerning him—that he was in daily expectation of receiving one himself, and considered his ransom as certain, and that he had heard of the arrival of Capt. Riley at Gibraltar. A few days previous to my arrival here, the crew of the British brig *Surprise* left this place, and were in the keeping of *Sidi Hesham*, of Suse, for the purpose of being ransomed.

The town of *Wadinoon* is situated upon the western coast of the continent of Africa, about thirty miles from the sea, and upon the northern border of the Great Desert of *Zahara*. It is in that part of the continent called *Suse*, sometimes distinguished by *Upper* and *Lower Suse*. It is in $28^{\circ} 15$ minutes N. Latitude, and 11° W. Longitude. A range of mountains, of considerable height, lies along between that and the sea, upon the north, and a similar range upon the south, leaving between them a valley of about six miles in width. This valley diminishes in width toward the east, and is ended by the termination of the *Atlas Mountains*. Upon a rising piece of ground near the middle of this valley is built the town of *Wadinoon*. From this place may be seen the village of *Wahroon*, to the west, at seven miles distance; another village to the southeast, at twelve miles distance; and *Akkadia* to the northeast, at fifteen miles distance. From the mountain, upon the north, issues a small stream from a boiling spring, running into the town, and furnishing water for the whole of it. It is the finest water imaginable. The whole of it is absorbed in the place for necessary pur-

poses, and watering the gardens. The other villages also have small streams to afford them water. The number of houses included within the town of Wadinoon, while I resided there, which was eleven months, reckoning two new ones, built while I was there, is forty-five. Some of these, however, being large, contain a number of distinct dwellings for different families. The number of families, statedly residing here, was between ninety-five and an hundred, almost every one of which, during my residence, I had some acquaintance with, from the service I had to perform for my master Bel Cossim, who was a trader and also a farmer. Families here will average five individuals each, exclusive of slaves; the slaves in the town, amounting to an hundred and fifty of African blacks. The only Christian slave at the time I arrived was Porter, and I made the second. Of the black slaves, the *Sheick*, or governor of the place, was possessed of twenty.

The cattle in this place were horses, (*l'hile*) a few cows, (*l'bugrau*) asses, (*hermah*) mules, (*bugalah*) sheep, (*kipps*) and goats, (*launims*.) Camels are seldom kept within the town, unless it be a few *Naigs* to furnish milk, when the cows become dry. The residents in the town, many of them, possess large droves at keeping in different parts of the adjoining country. *Bel Cossim* had several hundreds. They have fowls similar to our dung-hill fowls.

The inhabitants are generally descendants of the tribe of *Wiled Aboussebah*; although with them, are intermixed many of different tribes. Being much better educated than the wandering Arabs, they are much more refined in their man-

ners than they are, although many of them manifest the ferocious nature, and vindictive spirit, common to all the descendants of *Ishmael*.

The mode of dressing is similar to that of the Arabs of the desert; although very much exceeding theirs, in the quality of the cloth. In addition to the dress of a wanderer, they have an outward garment; covering the whole body from the top of the head to the knee. It is woven whole of fine camel's hair and wool, is remarkably thick, and will shed rain for a very long time. These are not manufactured there, but are obtained from the trading Moors. When on, they look like a riding-hood; the head-piece of which is ornamented at the top with a tassel. They are of various colours, some of them having a very rich appearance; and those that are black have a large oval piece of orange colored cloth, woven into the back, toward the bottom. The female dress differs but little from that before described, only in richness of quality. Some of the silk turbans are really elegant; having a broad piece of rich silk hanging from them to the hip. They invariably conceal their faces when walking in public.

The gardens are chiefly situated in the borders of the village. They are fenced in by a wall, composed of mud, upon the top of which are placed thorn-bushes, secured to it by laying large stones upon the stocks, leaving the bows to project over the outer edge of the wall to keep out intruders; stealing being a vice as prevalent here, as upon the desert. These gardens are cultivated with the greatest attention, and produce a great variety of vegetables.

The ingenuity of laying out garders here must excite the admiration of every beholder. Let the surface of the ground be what it may, the beds, in which the vegetables are to be planted, are always made an exact water level. They each have a ridge of earth upon the outer edge, ten inches high, which remains through the season. Each garden has a sluice-way, through which the water is conducted into the alleys. From the alleys, the water is conducted into the beds, through an aperture in the ridge, which is closed as soon as the bed is filled, leaving the water to soak into the ground. In this way, they go on, filling one bed after another in the garden, however numerous they may be. Every garden in the place is watered in this manner. The water is supplied from the spring in the mountain, before mentioned. As it descends toward the town, it is drawn off in different directions for the accommodation of the people. Three reservoirs have been made by digging large basins in the ground, and bordering them with a wall composed of mud and stones. These being situated in different parts of the town, furnish a sufficiency for all the gardens. These reservoirs are owned by a number of proprietors, each having the privilege of drawing off the water, a number of days proportionate to the size of his garden.

The vegetables produced in these gardens are the following :—The Arabic names are *spelled* as pronounced at Wadinoon.

*Arabic.**English.*

Bishnall-suffarah,

Yellow-corn.

Bishnall-hamerah,

Red or Guinea-corn.

Liffett,	Turnips.
Keizah,	Carrots.
Bessal,	Onions.
C'shash,	{ Pumpkins, squash, and
	{ gourds.
Lyroom,	Cabbage.
Dillaa,	Watermelons.
Filfil,	Peppers.
Tobac,	Tobacco.
T'murr,	Dates.
Zurrah,	Barley.
Carmoose,	Figs.
Arromann,	Pomegranates.
Tafferrez,	Pears.
Tack-nerrite,	Prickly-Pears.
Nornipps,	Grapes.

Henneh is a small leaf taken from a shrub, and dried, of which a powder is made, by mixing which with water a beautiful coloring is made for the hair. This is an article of great traffic. These different kinds of vegetables, in appearance and in taste, are very similar to those of the same species produced in New-England. Barley and wheat are raised in fields as well as in gardens; the reason why the Arabs sow *any* in gardens is, the fear that the fields will be dried up where they cannot water them as they do in gardens. Wheat is raised but in small quantities.

At the time of my arrival at Wadinoon, the barley was ripe for harvesting. I was immediately put upon instruction to learn the art of reaping; but shewed as much ignorance and obstinacy in that art, in this place, as I did in that

of fishing near Cape Mirik, and tending camels with Mearah. On the second day, I loitered around the fields, not knowing where the black slaves were at work. Bel Cossim ransacked the town to find me in vain, but his son Hamada found me. Bel Cossim approached me in a rage, struck me with his fists a number of blows, and then threw a heavy stone, which hit me upon the side, the effects of which I severely felt for two months. I longed for revenge in vain. Had it taken place upon the deck of a vessel, I should soon have obtained ample satisfaction. I found resistance was in vain, and finally submitted to perform easy tasks. This ultimately proved a benefit, rather than an injury; for while other Christian slaves were wearing away life in listless indolence, in the houses of their masters, pondering upon their fate, I was constantly traversing the town and the adjoining country; in a degree forgetting my miseries, and daily acquiring knowledge of the place, and the manners, customs, and habits of the people. I found amusement and instruction, in the midst of my services. The barley harvest was not all gotten in until the first of June, one field becoming ripe after another, having been sowed at different times. This barley more nearly resembled oats, than barley, the hull adhering to it. At one time, I was reaping with thirty Arabs, who gave my master, what is called a *spell* in N. England, and a *tuezar* at Wadinoon. We partook of our dinner, (*loader*) consisting of *Keskoosoo* and *El-ham* in the field, having water from a spring. The sickles are of Moorish manufacture, not dissimilar to ours. The grain grows two feet and an

half high, and very thick. As they reap it, each handful is bound into a sheaf, and it is very soon stacked in the field. When the whole field is reaped and stacked, the grain is transported upon the backs of camels and mules to the common threshing ground near the town, which is entirely hard, and generally composed of smooth rocks. The grain is beaten out with horses, asses, and mules. By this operation, the straw and berry is all beaten together, leaving the straw as fine as that which is cut with a machine. The grain is separated from the chaff and fine straw, by throwing it up into the wind with a wooden fork of three flat tines; this being continued until the berry is entirely cleaned from every thing. With a good wind, a man in this manner will clean fifty bushels in a day. The grain is dried in earthen pots by fire, to prepare it for grinding. Every family grinds a portion of barley every day. This is done between two stones, the under one lying permanently upon the ground—the upper one having a hole in the centre. With one hand, the grain is thrown in, with the other the stone is turned round; the flour coming out all round the bottom of it. It is then sifted through a sieve, made of sheep's skin, when green, by pricking holes through it, and drying it suddenly with embers. This is put into hoops similar to our sieves. The flour is then put into a large shallow bowl, and by sprinkling water upon it in small quantities, and rolling the flour upon the bottom of the bowl with the hand, it is soon formed into small balls of the size of pepper corns. An earthen pot (gidderah) is filled with water, and when boiling, the little balls, being put into

a grass basket, (*kessikas*) set upon the top of the pot, into which the steam of the boiling water ascends and cooks it. When it is cooked, it is called *Keskoosoo*, before mentioned, and is the principal food of the inhabitants; although they often have vegetables with it, and sometimes a little meat (*El ham.*) The different sexes never eat in company; but both partake of their food, sitting upon the ground, and eating with their hands from wooden dishes, always washing their hands before they eat.

It had now become the 1st of June; the barley harvest was through, and the gardens occupied the chief attention. They were filled with the various vegetables enumerated before, many of which were ripened, and required great care. Bel Cossim appointed me *El Rais*, or Captain of this part of his dominions, and authorized me to expel intruders and punish aggressors. In the exercise of this power, I one day saluted an *Arrabere*, as the wandering Arabs are called by the citizens of Wadinoon, with a heavy stone, having caught him stealing grapes. He immediately turned, and aimed his musket toward me, which I totally disregarded; and, in a tone of authority, commanded him to flee, which he instantly obeyed. My master urged me to accept of a musket, which I declined, knowing that he would soon have compelled me to bear arms, in defence, against the numerous marauders who often infest the town, and render every thing insecure.

The *markets* and *fairs* at this place are steadily holden once a week, upon the *Christian sab-*
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bath, the *Mahommedan sabbath* being upon Friday. At these markets, are exposed for sale, almost every species of vegetables produced in the country—Olive oil and Argan oil are also offered, and purchased in greater or smaller quantities by almost every one. *Zate* is a common term for every species of oil. These oils are manufactured and sold by a race of natives called **BERREBERS**, in distinction from **ARABS** and **MOORS**, occupying the western coast of Africa, extending from *Morocco*, south to the dominions of *Sidi Hesham*. These natives will be more particularly mentioned hereafter. Another kind of thick, white oil, made from small red berries, is also sold, which is called *d'hent*. Some kind of oil is always eaten with *koskoosoo*. Honey is also exposed for sale. Various meats are also in market, among which are beef, mutton, camel's and goat's meat; and sometimes cooked locusts. Bread, called *khobz*, is also sold. It is in heavy, black cakes, about the size of a sea-biscuit. Grain is also retailed. The foregoing articles include all that is sold for food.

At the *fairs* are offered for sale almost every article of *clothing*, necessary to cover or ornament the body. Blankets, or haicks, blue cottons, slippers, belts, turbans, and almost every species of trinkets. Occasionally, spices are exposed for sale—also powder, tobacco, and tar—the last article being in great use among the wandering Arabs for healing camels, which are also sold here, and killing camel bugs. The persons resorting to these markets, as sellers and purchasers, embrace almost every different race of Africans. A duty or compensation is always de-

manded by the town, and paid by the sellers, for the use of the markets.

The mode of building houses may be reckoned among the peculiarities of these people. They have not sufficient wood to burn their clay into bricks, nor have they timber of sufficient size to saw into boards. There seems to be no other mode in which they could erect habitations but that resorted to. The houses are built of mud and stones. They begin the wall by placing a framed box, ten feet long, three feet high, and two and an half feet wide, upon the ground. This they fill with moistened earth, occasionally mixing flat stones with it. As it is thrown in, two persons standing within the box, pound it down as hard as possible. When the box is filled, it is taken apart, carried forward, and placed in an exact range with the piece of wall thus begun. The same process is carried on, until the whole foundation is raised three feet high—this making the lower tier—Any number of tiers are placed upon the top of each other that the owner chooses, sometimes extending to seven. In one corner of the house, is carried up from the bottom, a wall ten feet square, having an apartment within it and rising from fifteen to twenty feet above the top of the four side-walls of the house. This makes the battlement or tower, for the defence of the house. These walls are covered upon the top by thorn bushes, in the same manner that garden walls are, there being upon the top of the house, no manner of roof. To secure the people and furniture, within these walls, from rain, there are small rooms, about six feet wide, and sometimes extending around the whole main

wall about eight feet high, but sometimes raised two stories high. In these, the people sleep upon mats. The roof is composed of rafters made of date-trees, extending from the main wall to the inner one. Upon these are placed reeds in thick order, and then covered with mud. The centre of the house is left exposed to rain, and the water is conducted off by a sluice through one of the outer walls. There is but one door or gate, which is made very strong by rivetting together timbers of date-tree with iron bolts. This is fastened at night with a wooden lock of the most curious manufacture. The cattle, of various kinds, occupy the open area within the walls during the night season. Some of these houses have two or three different families occupying them, in different apartments. The *Sheick's* house is the largest in the place, standing a little distance from the compact part of the town. In addition to the common walls, he had a wall about six rods from the house walls, entirely surrounding the house, enclosing as much as two acres of ground. Within it, he has a small church for his own devotions, and that of his visitants, which are very numerous. His battlement is twenty feet high, in which are placed one of the guns of the British brig *Surprise*, which has been mentioned as lately lost upon the western coast of Africa. The houses are built promiscuously, without forming any regular streets.

CHAP. XIX.

Public worship—fasting season—feasting season—circumcision—wreck of a prize to the Romp, and her crew—redemption of the crew of the British brig Surprise—Sidi Hesham, his appearance and power—Jews, decree concerning them—tobacco and snuff—Hamet Webber.

THE religious ceremonies of the *Mahommedans*, in families and small parties upon the deserts, has already been minutely described, and frequently mentioned. In the town of *Wadinoon*, is a *place* consecrated for the sole purpose of performing their solemn rites, and manifesting their faith by their external ordinances. The building, in which they worship, has outward walls, built in the same manner as other houses, already described; but this has a flat roof, covering the whole at the top. The roof is supported by pillars in the inner side of the building, built with stone and mortar. It is arched upon the top; and upon the arches are painted, very coarsely, the sun, moon, and stars, and some other figures, which cannot be described particularly, as an *en-sahrau* was not permitted to enter it; and the only way I ever got within it, was by exercising secrecy to gratify my curiosity. Before they enter the temple, they wash themselves in warmed water prepared in the yard, as they do with sand upon the deserts. Their mode of worship, after they enter, I cannot describe, as I never witnessed it; although they *sulle* in the same manner upon the roof as upon the deserts. The building is small, but large enough for so small a

place as *Wadinoon*; and sufficiently capacious to enable its few inhabitants of the male sex to worship; females never being allowed to assemble with them. In the same house, the public school is kept; the mode of instruction the same as before described.

The *fasting season* was a time of the greatest solemnity. It lasted for a whole moon, beginning when the new moon first made its appearance, in June, 1816. I conclude this must be the season of the annual fast, it certainly was in the season I resided at *Wadinoon*. During the continuance of this season, the natives never ate or drank between the rising and setting sun; but indulged themselves in both, with great voracity, during the darkness of the night. As I was resolved to show not the least conformity to the faith of *Mussulmen*, I made this a feasting season, having a full supply of *tack-nerrites* and *nornipps*.

The day after the fast concluded, the *feasting season* commenced. A spectator would have concluded that a month's abstinence was amply satisfied by a day of gluttony. The whole cooked dishes in the town were all brought to the market-place. Those who brought many changes of dishes fared no better than those who brought none. It was "*fall to and spare not*;" and whether the system of Mahomet requires it or not, the law of nature would dictate that a *fast* should *follow*, as well as *precede* a feast. These feasts frequently occur, as the Mahomedans have many holydays in honour of their different saints. Besides the general fast, single fast days frequently occur among different individuals, at different times, and for different judgments.

The feast was concluded a little past noon, and, after some sports in firing, the ceremony of *circumcision* commenced. From the most frantic and boisterous mirth, the whole multitude became, as if by a shock of electricity, immediately solemnized. The *Jews* invariably circumcise their children at eight days old; but among the *Moors* and *Arabs*, no particular age is regarded; but it is performed as circumstances make it convenient. Two of *Bel Cossim's* children were this day circumcised, one aged nine, the other fourteen years. The ceremony was performed in the yard adjoining the *Zham*, or the place of religious worship. That, and the adjoining grounds, were crowded with spectators. I, however, mingled with the rabble in such a manner as to witness the ceremony, notwithstanding I was not a *Mussulman*. It was performed by a *Mahommedan* priest, with the most profound solemnity. The child was presented to the priest by the father, holding him in his arms with his private parts exposed. The priest drew the foreskin as far forward as possible without giving pain, then, with an *l'moose*, (knife) he cut the skin off without touching the fleshy part, leaving that forever afterwards entirely bare. This operation causes the child to shriek; upon which, a number of muskets are fired. At this time, a number were circumcised from the age of about five years, to that of eighteen. Two of the grandchildren of *Bel Cossim* were circumcised, the youngest of which was between five and six years of age. At every ceremony the muskets were discharged. The circumcised children were kept in for a month, and prohibited the use

of every species of fruit, unless it was prepared. Within that time, they generally recovered; and during my residence in *Africa*, I never knew death occasioned by circumcision. The black Africans, that are brought to *Wadinoon* from the country of *Soudan*, are sometimes uncircumcised.

The fasting-season ended the 24th July, 1816, and the feasting and circumcision took place on the 25th, the new moon having appeared. At about this time, I became acquainted with a Christian slave, who, a short time before, arrived at *Wadinoon*. His name was *Thomas Davis*, and he informed me that he was an *American*; that he formerly belonged to the privateer *Romp*, of *Baltimore*; that he was one of the prize-crew on board a Spanish vessel, that had been captured by the *Romp*, bound to *Buenos Ayres*. The vessel was wrecked upon the western coast of *Africa* in about 19° North Latitude, in May, 1816. The captain of the prize was drowned, and the remaining crew, five in number, were enslaved by a tribe of wandering Arabs. Their names, besides *Davis*, were *Smith*, (drowned) prize-master; *John Brown*; *George Hall*; *John*, a *Spaniard*, and an American gentleman, who, I was informed, had been a major in the late United States Army, and had, when wrecked, a commission in the Army of the Spanish Patriots, and was bound there, as a passenger, to join them. He and Brown were slaves to *Sheick Ali*, chief of a tribe of wandering Arabs. Brown, after his arrival at *Wadinoon*, which was in December, 1816, informed me that this gentleman died upon the desert, a few days before he arrived there, from absolute starvation, and that he buried him

I published an article upon this subject soon after I returned to America.

About this time I learned, by the arrival of *Sidi Hesham*, at *Wadinoon*, that the crew of the British brig *Surprise*, who have before been mentioned as detained by him for the purpose of being ransomed, were released at *Mogadore*, through the instrumentality of the Hon. WILLIAM WILLSHIRE, a philanthropist, to whom a very great proportion of the Christian slaves in Africa have, for some time past, been indebted for their emancipation from the most cruel and hopeless bondage.

The appellation *Sidi* is applied indiscriminately to every man who holds a slave; so that I might have dignified my different masters by the names of *Sidi Ganus*, *Sidi Meaarah*, *Sidi Hamet*, and *Sidi Bel Cossim*. This term, by the *Moors* and *Arabs*, is also applied to their *Saints*. When it is bestowed upon a native, having the power of *Sidi Hesham*, I do not know how extensive its meaning becomes. This *Sidi Hesham* resided about fifty miles N. E. from *Wadinoon*, and was often there during my residence in that place. He always was accompanied by a numerous body-guard of well armed Arabs, sometimes amounting to thirty, mounted upon elegant, fleet, well trained horses. He was always received by the natives of *Wadinoon*, with the most distinguished respect. The most splendid dinner, which the place could provide, was spread before him. His guard was also treated with that kind of attention, which even great folks bestow upon those who follow in the train of a great character. While I was a resident there, he was

scouring the country with six hundred mounted Arabs, spreading terror and exciting consternation wherever he went. He often robbed the caravans, bound from *Soudan* to *Fez* and *Morocco*, securing his plunder in the fastnesses of the *Atlas* mountains, which, as has been mentioned, bound the long valley in which *Wadinoon* is situated at the northeast. But a short time before I arrived there, the *Moorish* troops belonging to the Emperor of Morocco, *Moolay Solimaan*, drove *Sidi Hesham* from his holds, to the south of *Wadinoon*; but could not pursue him through the desert, where he and his clan were at home. The Moors encamped upon a small hill upon the east of the town, planted their cannon there, and alarmed the place for a number of days. Great numbers of slaves fled from their Arab masters, and joined the Moorish army. They however decamped without destroying the place, which might easily have been effected by a twelve pounder; there being no cannon in the town. Indeed, had it been lined with a park of artillery, the total ignorance of the Arabs in enginery, would have rendered them useless.

I shall have occasion to mention the country inhabited by this powerful chief, in my tour from *Wadinoon* to *Mogadore*.

Sidi Hesham, in his person, is six feet high. He is an old man, with a very full white beard hanging low on the breast. His haick and turban were of the finest texture of that country. His fine blue broadcloth cloak was trimmed quite round with red silk. His morocco boot-legs reached from his knees, and were made fast to his Moorish slippers, over which were buckled

large silver spurs. His belts were broad, and of red Morocco, crossing at the breast and at the back. From one was suspended his immense powder-horn, almost covered with broad bands of shining brass; from the other hung his long burnished cutlass. Around his waist was wound his broad scarlet sash, confining his belts to his body. His long Moorish musket was decorated with silver bands from the lock to the muzzle. The breech was of ivory, and that part of the stock composed of black wood, was filled with ivory stars curiously inlaid. His horse was an Arabian courser, of the highest blood, and a beautiful milk-white. His flowing mane separated in the middle, covering his neck upon each side. His fore-top was confined by a broad forehead piece hanging down over his eyes, and almost concealing them. His long thick tail fell to the ground. He was caparisoned with a Moorish saddle, covered with red broadcloth. The stirrups covered half of the bottom of Hesham's feet. His portmanteau was striped with black, yellow, and red, and richly tasselled at each end. When mounted upon this courser, *Sidi Hesham* would excite admiration, mingled with terror. The appearance of the principal *Sidis* is similar to that of *Hesham*. Their horses and muskets differ but little; and take them and their clans together, perhaps the world hardly affords a more desperate band.

The Jews formerly resorted to Wadinoon in considerable numbers for the purposes of traffic; but a *Jew* is esteemed but little higher than a Christian, although they are never enslaved. At the time I came to this place, I often saw them

there; but during my residence, a Jew was guilty of some deception or fraud in regard to a letter sent by the *Sheick*, or governor, to *Sidi Hesham*, and a *decree* was passed, that no Jew should enter the town; and I never saw an *Israelite* there after that time. An intelligent Jew informed me that by the law, none of his race were permitted to purchase or hold Christian slaves upon pain of death; and that a Jew was slain but a short time before, for violating it, by having one in his possession. They stand in awe of both Moors and Arabs. It is a subject of wonder, that the *Jews*, the once favoured people of Heaven, should, even down to the nineteenth century, humble themselves before the descendants of Ishmael, the most despised and degraded of all the ancient children of Abraham.

The season had now advanced to the month of September. The tobacco was sufficiently ripened, to cut and cure. It is not so large as that produced in North-America, but very similar in its appearance. The method of curing it is, by cutting off the stock, just above each leaf, beginning at the bottom one. A bunch is then tied together at the union of the leaf with the stock. It is then laid upon the flat roofs of the rooms within the main walls of the houses, and remains there until sufficiently dried and cured to smoke at home, or send off to the desert. Snuff is made by pulverizing dried tobacco between stones, and mixing with it a weed of strong and delicious flavor. With this they frequently rub their teeth, which are almost invariably white.

Merchants are constantly arriving at Wadi-noon from the Zahara desert, belonging to dif-

ferent wandering tribes. Among them, I often saw my kind master *Hamet Webber*, of whom, and from every one who arrived here from the desert, I inquired concerning the situation of the Christian slaves among the wandering Arabs; and learned that two Americans, one white and one black were dead. From the accounts I received, I suspect the white slave must have been *Antonio*, and the black one *Dick*. Hamet always seemed rejoiced to see me, and frequently told me he saved my life. This I believed without his assertion. I always acknowledged my gratitude, and told him I would amply reward him if he would come to my country. He would ask me, what I would give? He asked me if there was a God in my country? wondered why Christians did not *Sulle*; and be circumcised; and would devoutly exclaim "*Sheda Mahommed, Rahsool Allah.*"

CHAP. XX.

Nature of government among Arabs—marriage ceremonies—interment of dead—the Saint, Sidi Timah—a mound—practice of physic—amusements—ransom of Porter—quarrel between Wadinoon and Akkadia—a flood—ploughing season—description of locusts—mullomorahs.

WHILE at Wadinoon, I took every opportunity in my power to ascertain the nature of the government in operation. My advantages to obtain correct information upon this important subject were of necessity limited; but I will communicate what little I do know.

The Sheick, or governor, has a council con-

sisting of all the principal natives of Wadinoon. They frequently assemble at the governor's house, both to make laws and judge upon the violations of them. The government of Wadinoon extends through most of the tribes inhabiting the northern parts of the *Desert of Zahara*. From all the observations I made, and from all the information I could obtain, I feel confident that the tribes have a distinct government among themselves, exercised by their several *Sheicks*; and that the government of Wadinoon exercised a sort of supreme control over the whole. This conclusion is drawn from the fact, that minor offences are tried and punished upon the desert; and that those of greater enormity are tried and punished by the authority of that place; sometimes by a council holden at the *Sheick's* house in Wadinoon; and sometimes by the *Sheick* and council holding a session, or court, in the interior, upon the desert. During my residence, a controversy arose between a part of the tribe of the *Wiled Aboussebah*, and a part of the *Wiled Adrialla*, at the *B'led Mouessa Ali*. The first mentioned tribe demanded a number of *Izhmaels*, or camels of burthen, of the last. The *Adrialla* refused, and a contest ensued. Expresses were immediately despatched to Wadinoon for the *Sheick* and council to repair to the scene of controversy. The express arrived at 12 o'clock at night, and in less than thirty minutes, the *Sheick* and council were armed, mounted, and upon the march. *Bel Cossim's* son, *Hamala*, went in his stead. Before they arrived at the *B'led Mouessa Ali*, a battle had commenced. It was fought by armed Arabs mounted upon horses. While th:

battle was raging, the *Sheick* and council arrived, and a cessation of hostilities immediately took place. A number of the *Aboussebah* were slain and five of their horses. The *Adrialla* lost no men, and but a single horse. The *Sheick* and council decided the controversy in favour of the *Adrialla*; and the *Aboussebahs* were compelled to forfeit to them a number of camels, as a compensation for the injury. The particulars of this contest, and the manner of its settlement, I had from the Spanish slave who has before been mentioned, and who was himself in the action, upon the side of the *Adrialla*. The *Sheick* and council were absent from Wadinoon seven days upon this business.

I never knew the public authority interfere to enforce the collection of debts; leaving it to creditors to obtain satisfaction in their own way; which is generally done by taking off the blanket, &c. from the back of a debtor without ceremony, if he refuses payment. Difficulties but rarely occur from this source, and I never saw any character, in any part of Africa, that exercised the functions of a lawyer.

The punishment for offences and breaches of the peace is, by imposing a fine. I never saw any corporal punishment inflicted for any offence. A part of the fine is paid to the witnesses, upon the conviction of the offender.

Marriage is effected by the parents of the parties intending to join in wedlock. Private interviews are never permitted between the parties, until after the marriage rites are solemnized. The parents of the bride furnish the necessary household furniture, and the groom must

furnish a house to put that and his bride in. feast of *keskoosoo*, *el-ham*, and fruits, is always given at a marriage, and it is always concluded with a dance. The Mahomedan priest who marries them, receives a reward proportionate to the wealth of the groom.

At the birth of a child, a feast is also given to the connections of the parents of it; and if it belongs to the *Sheick*, or to a principal Arab, the feast is splendid, and numerously attended. The different sexes upon these, as well as upon all other occasions, feast in different apartments, and often upon different days.

The interment of the dead is also attended with a feast. There being but a little over six hundred inhabitants of all kinds at *Wadinoon*, but three or four deaths happened while I was there. One was that of *Braham Badullah's* (the *Sheick's*) mother. A great quantity of *keskoosoo* was made upon this occasion, in which all the female slaves assisted; and the feast was wholly confined to the female sex. In the grave yard, is a building of two apartments for the different sexes to perform religious ceremonies in. There are a number of burying grounds in the vicinity of *Wadinoon*, and great numbers of monuments of rough stones standing in the ground, without any inscriptions upon them. This would induce a foreigner to conclude, that this place was formerly much larger than it was in 1816.

At about a mile distant from the town, is a natural, circular mound of a quarter of a mile diameter, and very regular. It rises as many as seventy-five feet above the surface of the valley. Near the top of it, is a circular brush fence, with-

in which was formerly interred a saint, whom the natives called *Sidi Timah*. He was esteemed a prophet, and was supposed to possess the power of healing diseases. His memory is cherished with the most solemn veneration. The natives never pass this mound without performing religious ceremonies, facing inwards. They annually celebrate the day of his death, cooking all kinds of food within the fence, and pouring it upon the ground, or leaving it in the pots. Within the fence, is an immense number of them, some having the appearance of great antiquity. Whatever is deposited within this fence, is always entirely secure. The natives continue to pray to this saint, and believe that he still heals their diseases by his divine power. I have often seen the natives, when sick, proceed with the most solemn devotion, to this mound, and pray to *Sidi Timah*. At the base of it are three vaults, in which some great characters have been interred. The natives say, that the ghost of an aged female, buried at a little distance, rises often in the night season and walks around the ashes of *Sidi Timah*. Single graves are often seen with large heaps of brush and stones placed upon the top. Between the town and this mound, I saw the ruins of an ancient wall, enclosing a considerable piece of ground, now covered with bushes, which the natives told me was in past ages occupied by the *en-sahrau*. Similar places are seen in other parts of the country near Wadinoon. Modesty requires that I should leave the privilege of conjecturing to the reader.

There are at Wadinoon no professors of medi-

cine ; but all the inhabitants have a mode of relieving their own pains and those that are sick, peculiar to themselves. They administer a bitter weed for internal complaints. For rheumatism, cramps, &c. the patient lies down upon the belly, and a man jumps up and down upon his back. This is the *modus operandi*, and whether it produces relief *secundum artem*, I know not ; but cures are effected in this way. Tar and grease are applied to flesh wounds. The headache is cured by pinching the forehead and temples with the fingers, or biting them with the teeth.

The amusements of the men at Wadinoon consist in training and riding horses, which they do with the greatest skill and elegance. Shooting at a mark is an amusement common to every one, and some fire with admirable accuracy. Casting a single stone at a number of small ones, standing loosely upon the ground, is often practised. They often throw in a *murzoom* each, a silver piece of two cents value, and the most skillful ones get the whole.—Dancing is the only amusement in which the sexes unite. The music is made upon a *tambarine*, not unlike those often seen in N. England. The natives are passionately fond of music ; and however wretched it is, it almost captivates them. A Moor, from Fez, arrived while I was at Wadinoon, with a rude fiddle, which, so far from “*discoursing most eloquent music*,” would make a hearer recollect BURNS’ description of a “*Scotch scraper, whose tones imitated the dying agonies of a sow under the hands of the butcher*.” He however received many presents, and went off well loaded. By the use of the musket, as an amusement, the Arabs ac-

quire all the knowledge of the manual exercise they possess; there being no such thing as instruction in this, or in military manœuvring.

About the middle of October 1816, Porter received a letter from Mr. Willshire dated the 8th of that month, which I read. It informed him that the terms of his ransom were agreed upon between him, and his (Porter's) master, who sent to his wife, by a messenger, to send Porter immediately to Mogadore. *Bel Cossim* discovered that Porter had been ransomed, and felt anxious to obtain a large ransom for me. I went with him to the house of Porter's master, having written a hasty line to Mr. Willshire, in relation to my own situation, which I gave to Porter. Porter left Wadinoon with the messenger, and I returned to my slavery with little hopes of being ransomed, as *Bel Cossim* was determined to hold me, until he could obtain an exorbitant sum for my liberation. This letter to Mr. Willshire was never answered; nor did I ever receive any answer to those I before had written, nor to those I afterwards wrote. I feel the utmost assurance, that that excellent man had the best reasons for his silence, as he afterwards deeply interested himself in my discharge. My master *Bel Cossim* had been the owner of many Christian slaves, and purchasing them at a low rate, and demanding a great sum for their ransom, was one of the great sources of his great wealth. I was now the only Christian slave in Wadinoon, except Davis, who has been mentioned as one of the crew of the prize ship that was wrecked in May 1816.

During the whole of the month of November, and a part of December, I was constantly em-

ployed in building a mud wall around the extensive gardens of *Bel Cossim*. It was nearly completed, when the rainy season commenced ; and the hard labor of six weeks was demolished in a day.

In the month of December a serious quarrel commenced between the town of Wadinoon and *Akkadia*, a town occupied by the *Shilluh*, about fifteen miles to the north, in the same valley in which Wadinoon is situated. The quarrel was occasioned by some injury a *Shilluh* woman had sustained from my master *Bel Cossim*, *Brahim Abdallah* his brother, or *Hamada* his son. The two towns espoused the cause of their own people. Wadinoon was in perpetual alarm from this time, until I left it, in the February afterwards. The *Shilluh* were determined, if possible, to have the blood of *Bel Cossim* or *Hamada*. No regular warfare was carried on between the parties ; but constant depredations were committed by each. The ordinary business of farming could not be prosecuted by individuals singly, but they went out in large parties to cultivate the land, each one being armed with a musket. Night alarms were incessant. My master kept an armed man in his battlement, and was in constant fear of his life. He acted as if guilt preyed upon him ; and shewed by his conduct that "*the wicked flee when no man pursueth.*" He was universally detested, even by his own neighbors ; and nothing but the security which wealth often affords to a villainous wretch, preserved him from assassination in his own house.

From the 15th of December the rainy season continued for five days and nights, and there

could hardly be said to have been for that time a cessation. From the north, and the south, the water poured down in torrents from the two ranges of mountains before described, into the valley which, as mentioned, is six miles in width, diminishing as it stretches toward the Atlas mountains. From these mountains, for a great distance, and from an immense height, the rivers of water, suddenly created by the rain, all bent their course to the eastern boundary of this great valley. The smaller valleys all discharged their watery contents into it. In a short time, the great valley began to present a river of shallow water six miles in width, excepting where the adjoining mountains projected into it. Upon these projections, which might *now* be called promontories, the numerous villages or towns were situated. The water continued to rise for six days, until the whole valley, from the Atlas mountains to Wadinoon, and from thence southwest to the sea, a distance probably of one hundred and fifty miles, was covered with water from five to eight feet in depth. Wadinoon was entirely surrounded with the flood, and upon the south side of the valley, this immense body of water passed with a considerable current. In three days after the rain ceased, the valley was nearly emptied of water. For a number of days, accounts were constantly received of disasters. Numerous camels, and great quantities of goods and grain were destroyed; and many lives were lost. Wadinoon suffered but a little, from its elevated situation, although some gardens situated low in the valley were injured, and many walls of the houses and the gardens sustained

injury from the long continuance of the rain. From appearances in the neighborhood of Wadinoon, it must formerly have suffered severely, either from floods or enemies, as there are great numbers of walls in ruins.

During the rain, I was almost constantly exposed to it, in securing tobacco, digging drains to carry off water, and in other services. Some of the small rooms were partially demolished; and, during the rain, an ancient wall, standing within the main walls of Bel Cossim's house, fell with a tremendous crash into the inner yard. Fortunately, no man or beast was situated within its destructive reach.

As soon as the waters had subsided from the face of the earth, the ploughing commenced. The ground in this valley is never ploughed in the *dry season*; as it would be useless to put seed into it during the continuance of it. It is impossible to imagine a scene of greater activity and animation than this valley presented. From the Sheick to the black slave—from the camel of twenty-five hands in height, to the most diminutive mule—Moors, Arabs, Arrabbere Shilluhs, Christian and African slaves, were all in motion. Zahara poured in her hordes of famished Ishmaelites; and the long valley disgorged her contents of surfeited merchants. At the dawn of day, Mahomet was worshipped; and the *keskoo-soo* was swallowed with despatch. The beasts were geared to the plough, and, followed by men, were hastily driven to the adjoining fields. From the rising to the setting sun, they both travelled as steadily as that scorching luminary: and never ceased labor, until darkness rendered it im-

practicable. The *keshoosoo* was again eaten, and the exhausted, fatigued, and despairing slave was permitted, for a season, to repose. This service I was compelled, incessantly, to perform for forty days. An unusual quantity of ground was ploughed this season, as many fields were cleared of bushes which must have been of six year's growth. Some of the oldest people told me they never knew so much ploughed.

The soil, within this valley, when a sufficient quantity of rain falls, is astonishingly fertile. It is of a dark rich color; has but few stones and is easily cultivated. The grain is sowed before it is ploughed, and one ploughing serves for the whole. The plough is of the most simple construction. It consists of a small, crooked piece of hard wood, forming a knee. The perpendicular part of it makes the handle; the horizontal part, the bottom of the plough; the forward end of that is shod, or pointed with iron; the beam is mortised into the handle, in such a manner, as to give the bottom a proper pitch, depending upon the angle the knee makes. It is very light, and may be carried, without difficulty, in one hand. The people plough with every species of animals in their possession—camels, horses, asses, mules, and cows. Each one drives his own beast, and holds his own plough. The camel is guided by a single rein, fastened by a ring into one of its nostrils. A man and beast will generally plough an acre in a day. While the last fields were ploughing, those first ploughed had barley twenty inches high.

As the grain came up, the flights of locusts began to infest the country. They came from the

southeast. Without a view of one of these flights a man can have no idea of the horror excited upon their approach. When they are above the spectator, in the atmosphere, they almost obscure the sun—when they light upon the vegetables on the earth, they completely cover them and, in a very few minutes, devour them. I have before described the manner of gathering and cooking these insects upon the desert. They are sometimes boiled at Wadinoon for food for men and beasts. Early in the morning, before they begin to fly, I have known a bushel and a half gathered from a bush six feet high. They cover them as completely as a swarm of bees do the bough upon which they light. The locus of Africa more nearly resembles the large grasshopper of N. England than any other insect. The body is of a reddish brown color, about two inches in length, and a quarter of an inch through. From the head to the end of the wings is nearly three inches. When devouring vegetation, they make a noise similar to small pigs eating grain. Bel Cossim had five acres of guinea corn totally destroyed, while some fields near were untouched.

Upon the 5th of February, 1817, the great *Moloode* was holden at *Akka*, about an hundred miles east of Wadinoon. These, as I learned are annually held in different parts of the country. It is a sort of *wholesale fair*, and the natives by wholesale, attend them. Wadinoon was almost divested of male inhabitants, leaving the female Ishmaelites to manage affairs at home. I urged Bel Cossim to carry me there and sell me but he declined. He however took a letter from

me directed to Mr. Willshire, which I afterwards found at a Jew's house among the *Shilluh*.

After the ploughing was through, the people were employed in digging into the earth *Muttomorahs*, to contain the grain when harvested. They are dug into stone, or earth and shelving rocks united as hard as stone. A circular hole, of four feet diameter, is dug until it comes to a greyish slate stone. Another round hole is then begun, of one foot and a half diameter at the top, and as it is dug into the stone, is constantly widened. By these means, the hole becomes large enough to let the body into it, and there to continue to peck up the stone, and pass the fragments out of the hole at the top. Some of these are dug large enough to contain from three to five hundred bushels. When the grain is put in, the small hole is covered with a flat stone, and the large one filled even with the surface of the ground, securing the grain from the weather, and concealing it from thieves. These vaults are made to preserve grain for a time of famine. Bel Cossim had numbers of these vaults, and shewed me grain taken from them which had remained in them three years, in the soundest possible state. I was employed in digging one of these *muttomorahs*, in the lowest state of dejection, expecting to be taken from it, only to be compelled to assist in securing the immense fields of Bel Cossim's grain, when a cheering prospect of redemption burst upon me, like the light of the sun, after the cheerless gloom of a Lapland winter.

CHAP. XXI.

Manuscript in English—author purchased by a Shilluh—leaves Wadinoon—dangerous travelling—distant view of Santa Cruz—monuments—El'ajjah Mahomet—letter and express sent to Mogadors—The Shilluhs—productions of their country—story of the Spaniard—message from Mogadore—passport to that place.

UPON the 16th day of February, 1817, as I was at the market in Wadinoon, where I saw Davis, and also Brown, who had arrived in December, a *Shilluh* presented to me a piece of manuscript, asking me if the language was *Inglesis*? I immediately saw that it was, and read it. It was headed "*Mogadore*," but was not dated. The substance of it was in very nearly this language. "To any Christian Slave—" *You are requested to sign this paper at the bottom, with your name; and mention the name of the vessel in which you were wrecked—the place where, and the time when, and of what nation you are; and return it to the one who offers it to you.*" The paper had no signature, and was written in an elegant hand. My master was eyeing me with real Arab sagacity. I pressed the *Shilluh* to explain—he looked at Bel Cossim, remained mute a minute, and discovered the arch cunning of his tribe. He then loudly said, in Arab, "*I shall go in the morning to Mogadore, and will carry a letter for you,*" and immediately walked hastily off to the fair. Bel Cossim also went off, and left me to reflect upon this strange interview. Hope and despair alternately prevailed in my mind. I had before concluded that my fate was fixed for life; and my Mahomedan acquaintance at Wadinoon, which

embraced almost every male Arab and Moor in the place, had often urged me to espouse the faith of a good Mussulman—relieve myself from slavery—take an Ishmaelitish wife, and become great. I cannot tell what increasing misery might have driven me to; but I was determined to resist this apostacy to the last. Upon the next morning, (17th) the Shilluh with two companions, all mounted upon mules, called early at the house of Bel Cossim. He asked me if my letter was ready, and appeared to be in the greatest possible haste. I ran in to entreat my master for a piece of paper and a reed to write with. He immediately came out and spoke with the Shilluh. They began an earnest conversation in the Shilluh tongue, which I did not fully understand; but soon learned from some Arabic words used, that Bel Cossim demanded two hundred dollars for my ransom, and that the Shilluh offered one hundred and fifty. My master declared that the money was sent from the Consul at Mogadore for my ransom—the Shilluh denied it: said he wanted me for his own slave, and was about departing. Bel Cossim came down to one hundred and seventy-five dollars, and the Shilluh hastily rode off. The pains of death itself could not exceed my distress. My master noticed my agony, and very coolly said, "*never mind it, he will soon be back—he has got the money.*" I did not allow myself to hope it; but very soon saw the Shilluh returning. The money was paid—I took the last mess of *keskoosoo* under the walls of *Bel Cossim Abdallah's* house, and left it for ever. We had not proceeded more than a mile, before the Shilluh hastily re

turned back—made a bargain with the master of the Spaniard frequently mentioned, and sent off an Arab with a mule after him to the *B'led Mouessa Ali*. At night the Spaniard arrived at Wadinoon. As to Brown and Davis the Shilluh declared them to be *uzmuntoots* (pirates) and would not buy them. They joined in writing a letter to Mr. Willshire which the Shilluh took. During the absence of the Arab who went after the Spaniard, I went about the town with Davis and Brown, joining with them in lamentations that they were still to remain in slavery. I felt by no means certain concerning myself. I was still the property of an Ishmaelite, and still subject to the capricious whims of that indescribable race of creatures; I however had animating hopes. During the day, I never entered the walls of Bel Cossim's house, although urged to go in and eat. I kept in view of my Shilluh master. About 8 o'clock in the evening, the Shilluh, with three companions, the Spaniard and myself, set off from the *great* town of Wadinoon, which I have minutely and faithfully described, on our way toward the *B'led Sidi Hesham*. At about ten miles distance, which we travelled rapidly in the dark, over stones and bushes, we arrived at a *Douar* of tents—refreshed ourselves with *laish* and *zate*—took a little rest and again started. The Shilluh presented me and the Spaniard; a new pair of Moorish slippers each. The natives were mounted and we were on foot, running all night. As we were passing the town of *Akkadia*, with which Wadinoon was still at war, and in the country of *Sidi Hesham* the great bandit, we were in constant apprehension of being murdered and

robbed. In the night, we passed a narrow defile leading through the Atlas mountains, which of course, I cannot describe. We heard the distant hooting of the natives and the trampling of horses. We travelled with the utmost caution. Frequently we were passed by mounted Arabs, and carefully concealed ourselves. I knew it to be the object of *Sidi Hesham* to get into his possession all the Christian slaves he possibly could, in order to extort an enormous ransom from the Christian powers. I learned from Mr. Willshire, that the ransom of the crew of the British brig *Surprise*, which I have before mentioned as being in his possession, only seventeen in number, amounted to five thousand dollars, besides expenses and presents to a large amount.

Upon the next morning, (18th) the Shilluh barely stopped to *sulle*. Our course from Wadi-noon thus far had been about E. N. E. During this day we bore a little more to the northward; and at about 10, A. M. stopped at the house of one of the Shilluh, and were comfortably refreshed. We were now in the country of the *Shilluh*, a race included among the *Berrebbbers*. This country, from the best accounts I could obtain, extends from Mogadore, south-westward to the borders of Sidi Hesham's dominions, and from the western coast of Africa to the eastern limits of the western termination of the Atlas mountains. We continued to travel gradually until 2 P. M. when we came to a market; stopped a short time; ate a few dates, and proceeded on our journey, still passing branches of the Atlas mountains. At nearly sun-set we came into view

of an extensive level country. It was one of the grandest views imaginable. Before we descended, we could extend the eye across this immense and truly delightful country, and catch a distant glimpse of the range of mountains running from Santa Cruz, eastward, to the Atlas mountains. My Shilluh master exclaimed, "*Ria, Robbins! shufe Santa Cruz*"—*There, Robbins! see Santa Cruz.* I should degrade my feelings if I attempted to describe them. As we passed along we often saw clusters of well built mud and stone houses, and single ones scattered along through the whole country. Extensive barley fields were constantly in sight, some of which shewed a gloomy track of desolation left through them by the recent passage of a flight of locusts. Date trees, fig-trees, argan and olive trees, prickly pears, &c. were almost constantly in sight, although the date tree is not so common here as to the eastward of the Atlas mountains. At about nine in the evening, we put up at the house of an acquaintance of the Shilluh. I found the worship precisely the same as I had noticed it, in every part of Africa I had seen.

The next morning, (19th) by 2 o'clock, we were again upon our journey. The Shilluh appeared extremely anxious to expedite the journey. My slippers were worn through, and I was most excessively fatigued. But the thoughts of travelling toward the desired regions of civilization made me forget that fatigue, which would otherwise have been insupportable. Before sun-rise, after *sulle* was performed, the companions of the Shilluh left him. The Spaniard and I now became the objects of his particular atten-

tion. We passed a great number of monuments, the surfaces of which were composed of clay, whitewashed, having, at a little distance, the appearance of marble. Some were in the shape of an obelisk, and others were carried up square. We travelled so hastily, that I could not give them a particular examination. The Shilluh pointed out one that was erected in honour of *Sidi Hamet a Mouesa*, whom he mentioned with great veneration. When passing near them the Shilluh would face them, and repeat over some of the ritual, as I concluded, not having yet sufficiently learned the Shilluh language to understand him. At about sunrise we came to a town nearly as large as Wadinoon. We passed through it, and near the gardens which were constructed like those in that place. I did not learn the name of the town, as we made no stop. Upon the east of the town, and near to it, we passed a very considerable stream of pure water, running from the S. E. and to the N. W. and N. The gardens were near its banks, which were thickly lined with date trees; but it was past their bearing season at this place. The water was let into the gardens, from a pond, formed by a dam across the stream above the town. This stream the natives called *El-wad Sehlem*. It was about six rods in width, and, where we passed it, so shallow that we forded it on foot. After passing the stream, we continued in a N. E. direction, and soon ascended and descended a considerable hill, and came again into the level country which was still fertile, but was suffering from drought. At nine o'clock, we came to a small village, called by

the natives *Widnah*, and stopped for a short time. From this village, might be seen many others, all of which appeared to be in a flourishing condition. This level country extended far to the N. W. being bounded upon the S. E. by the Atlas mountains, branches of which frequently stretched some distance into it, leaving vallies between them. After breakfast, we joined a number of the inhabitants, and went to a market, which is called *soag*. The markets from Wadinoon to Santa Cruz are so arranged, being holden upon different days in the week, that travellers can every day be accommodated with an open market. The description of the markets and fairs at Wadinoon will, with little variation, apply to all that are established through this range of country. One article, however, which is a principal one at that place, is never seen among the Shilluh—*tobacco*; this being considered among them as a detestable weed, and the use of it as a transgression. At these markets, or soags, I saw great numbers of Jews, being the first I had seen since they were prohibited from trading at Wadinoon. We crossed a stream, more rapid in its current, and greater in its depth, than the one last mentioned, and continued our course to the eastward. Before sun-set we reached a very beautiful level country, with scattered houses covering a great extent of it. It was covered with extensive barley fields, and the usual fruit trees common to the Shilluh country. This was the residence of my Shilluh master. He conducted me, and my Spanish companion, to the mansion of *E'ajjah Mahomet*, who was called by the natives, *Shariff*. Every

object around us had the appearance of wealth and comfort. We were shewed into a very good apartment, and a repast of dried figs was spread before us. *El'ajjah Mahomet* informed us, that he had sent the ransom money to Wadinoon for us, that he would, in the morning, furnish us with paper to write on to *Sweahrah* (Mogadore) to the *Contz*, (consul;) and, as soon as we received an answer, we should immediately start for that place: and, that if we wished, he would furnish us with mules to ride upon. For supper, we had boiled eggs, *khobs*, and, for the first time in Africa, a cup of tea.

The distance from Wadinoon to this place, to which the natives gave no particular name that I can remember, is about one hundred and thirty miles, in the course we travelled; the general course being just about N. E. We travelled with great rapidity for footmen, the Spaniard and I having travelled it without mules, in forty-five hours.

The next morning, the 20th of February, 1817, before we arose, we were served with tea, *el ham*, and *keskoosoo*, in our apartment. We soon walked out with *El'ajjah Mahomet* to the house of a Jew, where we were treated with *carmoose*, brandy. I there wrote a letter for myself to Mr. Willshire, and another for the Spaniard to the Spanish Consul at Mogadore. Our protector immediately despatched an express, on foot, with the letters. Astonishing to relate, he returned at the end of seven days. The Jews had here a small manufactory for making knives, scimitars, scabbards, breast-plates, ear-rings, and all the variety of trinkets in demand among the natives.

There were many of these children of Israel in this place, and, as in all others, despised and abused ; although they were the largest dealers in the place. We remained at this place until the 16th of March, and were uniformly treated by the good *El'ajjah Mahomet* with the utmost kindness. In his house, was an apartment set apart for worship, and used for no other purpose. Whenever a stranger arrived he inquired for the *zham*, or place of worship, and water to prepare for the performance of religious rites. This was immediately furnished, and they retired to their devotions. Every scattering house has such a closet for prayer, but in villages there is a *zham* common to all. *El'ajjah Mahomet* uniformly expressed the utmost indignation against the Wiled D'leim, and spoke in wrath of Bel Cossim.

I found the Jews in this part of the country, in making their bills and accounts, make use of the ten digits precisely like those in use here. Our bill was made in this manner ; but I never, at Wadinoon, nor in any other place, saw them used by the natives. They write their numbers from right to left, their left hand figure being always the unit.

I was sensibly struck with the great superiority of the Shilluh, over all the other races of Mahometans in Africa. They were mild and friendly in their dispositions, and seemed to want nothing but the benign influence of Christianity, to render them a most estimable race of men. They are lighter in their complexion than the Arabs, and speak a language so different, that they cannot understand each other.

The country of the Shilluh is under the dominion of the Emperor of Morocco. Two tax-gatherers from *Fez*, which also belongs to the Emperor, were here, and spent a day at *El'ajjah Mahomet's* house with me, and I conversed with perfect ease with them. They exercised great authority, and if the least hesitation was shewn in paying the required tribute, the Moorish musket and cutlass would soon enforce it. I saw a blanket forced from a native who was either unable or unwilling to pay his quota. They told me, upon inquiry, that the money was going to the *Sooltaun*, and that it was gathered yearly.

The productions of this delightful country are, horned cattle, some sheep, and goats, horses, asses, mules, and a few male camels for burthen. Grain and fruits are produced in abundance. Almonds, honey, peach-meats, and wax are articles of trade. *Noose*, a moss taken from trees, is in great demand for colouring morocco leather, and great quantities of it are transported to *Mogadore*. Argan trees abound every where in this part of the continent.

I had not opportunity to learn particularly concerning the mines of different ores in the Atlas mountains, which make the southern boundary of the Shilluh country; but at the Jews' manufactory, I saw a mountaineer offer to a Jew a lump of ore which he pronounced copper. The native who brought it said he got it out of a hole so deep that the end could not be discovered; and that water was constantly running down in it. I was requested to examine it, as the natives suppose every *en sahrau* acquainted with the precious metals. As I am ignorant of

mineralogy, my opinion would settle nothing upon the question; but I took it to be copper. The mountaineer declared it to be gold. From hearing it frequently mentioned at Wadinoon, and being urged by Bel Cossim to go to work upon ore, which he would shew me, no doubt remains upon my mind but that ore abounds in this part of Africa.

During my stay in the Shilluh country, I increased my acquaintance with the Spaniard, and had from him, in the Arabic language, a history of his slavery with the Arabs. He told me he had been upon the desert eight years; that he belonged to a Spanish privateer, and was upon a cruise for French vessels in 1809, off the western coast of Africa; that the water of the vessel was nearly expended, and that he, and three others of the crew, were sent ashore, in the boat, for water, and that they were all captivated by the Arabs. He said he was among the blacks in the southern part of the continent, and was there for some time, upon the banks of a river, with fertile and cultivated land, having horned cattle upon it. He said he knew not the fate of two of his companions; but one of them we found upon our arrival at Mogadore. Upon being presented to the Spanish Consul, he could not speak his native tongue, and to me he always appeared as a native of Africa, and was often, by the Arabs, mistaken for such. His brief story, related to me, induced a belief in my mind of its accuracy.

While we remained at *El'ajjah Mahomet's*, he went to the governor at *Terudant* to obtain a passport for us to Mogadore, as without it we could not pass the town of Santa Cruz. He also car-

ried a letter from the governor to Sidi Hesham, and obtained authority of some kind from him. He informed us, that all this was indispensably necessary, to secure a safe passage to Mogadore. The messenger sent to Mogadore brought back a letter in Arabic, to our protector, and a present of a loaf of sugar. He informed us that all necessary arrangements were made, and that in a short time the preparations of food, &c. for our journey would be completed.

CHAP. XXII.

Departure with El'ajjah Mahomet—El-wad Sta—sand hills—the ocean—Atlas mountains—arrival at Santa Cruz—description of that place—passage over a mountain—a contrast—romantic view—cottage in a forest—dogs—view of Mogadore—reception by Mr. Willshire—admission into his house—cheering American flag.

UPON the 7th, the food, consisting of *khobs*, butter, and barley meal, was packed ready for transportation; and, at one o'clock, A. M. upon the 8th, the Spaniard and I, mounted upon one mule, and *El'ajjah Mahomet* and a boy upon another, started upon our journey. Our hearts were dilated with gratitude towards *El'ajjah Mahomet*, and Mr. Willshire, and thankfulness to heaven, and we directed our course N. N. W. toward Santa Cruz. At about 8, A. M. we forded the largest stream I had yet seen in Africa, being, I judged, fifteen rods in width. The natives called this river *El-wad Sta*. We took a winding course, to avoid the immense sand hills which lay between us and the sea. These lay in great drifts, like snow banks. I saw the up-

permost boughs of numerous fig-trees, just above the sand drifts. This was about twenty miles from the sea. How long these sand hills have been forming, must be left to conjecture; but from the circumstance of seeing the tops of trees, a traveller would be led to suppose that they are rapidly extending into the country. After passing these, we changed our course to the N. W. being in sight of Santa Cruz, and, what was to me the most animating sight, the ocean. My Spanish companion was frantic with joy. He leaped up; threw out his hands; exclaiming, "*Ioga! ioga! ria el Bahar, ria el Bahar.*" This was the first time I had seen the ocean since December, 1815. From this point the Atlas mountains, lying upon our right, appeared in all their grandeur. Their tops, rising in succession one after another, were covered with snow. The rays of the sun, striking upon them, gave them the most brilliant appearance. We reached Santa Cruz at 3, P. M. The passport was offered at the fort—a present of *kenneh* was made to the commander, and after this we were permitted to enter the lower town. It is a town compactly built of stone, and walled. The main street runs through the town from one gate to the other. Being built upon the side of a hill, one street rises above another, and the houses, being low, the roofs in the next street below the spectator may be seen. There is another settlement called the upper town, surrounded by a very high wall. The land upon which the place stands is very elevated, rising, I should judge, as many as twelve hundred feet above the level of the sea. This wall has the appearance of a for-

tress, being filled with port-holes. The dwelling-houses are all built within it. I was informed by the Moors that there was a mine within the walls of this place, but that nobody but an *en-sahrau* dare descend it. From the lower town, the passage to the upper one is by a winding road around the hill, which is difficult of ascent. The prospect from this place is extensive and grand. Situated high upon the commencement of the range of mountains, extending from this place east to the Atlas mountains, the spectator has a view of the whole range and also of the Atlas. This is a place of the greatest importance, it being the key to the dominions of the emperor of Morocco, and the only passage from the western coast of Africa into that empire, excepting *Terudant*, which is situated about ninety miles to the east of Santa Cruz, which is called by the natives *Agadeer*. This place was formerly holden by the Portuguese. The Moors informed me that the *en-sahrau* (Christians) settled it, built the fortress, and cultivated the adjoining country; that the Moors, taking advantage of a long drought and distressing famine, besieged the place, and compelled them to abandon it; and that the emperor of Morocco has ever since held possession of it himself. A few cannon still remain, and a few are sufficient to defend it against the encroachments of the Arabs, who, notwithstanding their power upon the desert, are, from their mode of warfare, weakness itself, compared with the power arising from modern tactics. The bay before the town is very open, and furnishes but a poor harbour for the protection of shipping. There were fifteen or twenty open

fishing boats in the bay, and I saw two from which the Moors were landing fish ; but had no opportunity to give them an examination.

Upon the 9th, we passed the north gate of the town at sun-rise, upon our journey toward Mogadore. The country through which we travelled was made up of one rocky hill succeeding another. But little land was susceptible of cultivation, and this was chiefly in the vallies. A few houses were scattered along in them, and occasionally a cottage was seen at a great height upon the mountains on our right. We continued upon the sea coast, and passed one considerable stream, and a number of streamlets. The passage through the country, for it can hardly be called a road, was almost constantly thronged with loaded camels and mules from Mogadore, transporting iron, grain, haicks and other articles. At about 2, P. M. we came to a place which offered to the traveller two different passages ; the one near the sea, the other over the mountains ; the latter being, as I was told, the shortest course. I saw numerous loaded camels coming from the passage next to the sea. This passage was described by El'ajjah Mahomet as the best, although the longest. This was the passage through which Capt. Riley and my shipmates travelled in their passage to Mogadore soon after we were captured, and they were purchased by Sidi Hamet. Capt. Riley mentions a place in this passage by the name of the *Jew's Leap* ; but as I was conducted through the passage over the mountains, I did not see, and cannot describe it. Our passage over the mountains was such as to excite the fearful ap-

prehensions of those who were about to attempt it; and almost beyond the power of description from those who had effected it. It was a zig-zag course up a mountain, forming an angle of ascent of at least forty-five degrees. This extraordinary passage was made over an artificial path constructed by cutting and wearing a narrow track into the rocks of the mountain, about twenty feet, and the same distance to its outer edge, each ascending a little. These tracks were made in and out of the mountain, until we ascended nearly to its summit, which, from the place where we began to rise, was at least one thousand feet. We made this passage on foot, driving the loaded mules before us. Before we reached the summit, we came to one of these tracks, worn into the rocks by travelling, of about forty rods in length. This track was only of sufficient width to permit the mules and their followers to pass singly. Had either fallen from this contracted path, over the shelving rocks composing the side of the mountain, immediate death must have been the inevitable consequence. We then came to a long, dark, natural passage between two mountains of as much as two miles in length, ascending but a very little. At the end of this passage, upon the top of the mountain, is a level country of about five miles in length, and three in width; in a pretty high state of cultivation, with houses situated thinly upon every part of it. The contrast it furnished to the rocky and almost inaccessible mountains that lead to it, is as great as nature can afford. Here we rested awhile, and travelled leisurely

over this piece of ground; the inhabitants all showing to El'ajjah Mahomet the most distinguished respect. We then began to descend the mountain upon the northeast side, which was also very steep in places, but much less so than where we ascended. We then came to a valley through which a stream runs of considerable size, and passes off upon the left to the sea. After passing it the country became more sandy, and as we were gradually rising we again had a full view of the Atlantic ocean. At about sunset we put up at the house of an acquaintance of El'ajjah Mahomet.

Upon the 10th we continued through a country that was sandy, until towards noon, when we entered a valley lying between two mountains, losing sight of the sea, where we saw many beautiful gardens constructed similarly to those at Wadinoon, and watered by a small stream issuing out of the mountains. Our passage, for seven or eight miles, was level, leading between mountains in a zig-zag course, frequently so narrow that but one could pass at a time. It was the most romantic scene that the mind can conceive. Our good protector kept generally upon his mule, while the Spaniard and I alternately rode and walked, in company with the boy. We now travelled through a country of hills and vallies, almost every where covered with the Argan tree, and loaded with fruit, which resembles the damson in shape, and of a yellow colour. From the meats of these, oil in great abundance is manufactured. About sun-set we passed the dry bed of a large river, and came into a wilderness composed of the Argan tree. Darkness

came on, and we gathered a quantity of wood, to spend the night, there being no house in sight. At length we heard the barking of dogs, and descried the light of a fire. We approached, and found it completely surrounded with a wall composed of thorn bushes twenty feet high. We requested water, but could procure none; and with great difficulty obtained a little fire. We attempted to repose around the fire, but enjoyed but little rest. The dogs within the wall, with the highest ferocity, were constantly gnashing their teeth, and attempting to force a passage through the picket of thorns to assail us. This species of dogs is common in every part of Africa that I had seen, and are the most ferocious of the whole canine race. I have often seen them tear and lacerate the blacks in the most terrible manner. Almost every native has more or less of them with him, whether travelling or at rest.

The next morning, at an early hour, we started upon the last day's journey to Mogadore. We passed in the fore part of the day through a forest of Argan trees. For the whole distance from Santa Cruz to Mogadore, the traveller is accommodated with water secured in cisterns. These are built with great care and much labor. Some of them are thirty feet in length, and eight or ten in width. They are sunk into the earth from five to eight feet, and stoned and plaistered within; over them, rising about five feet above the surface, is built a flat roof, made of poles, reeds, and mud, and smoothly plaistered. The entrance is at one end down a flight of stairs leading to the water. Upon the roofs are

often seen travellers refreshing themselves with food, and partaking of the fine water contained within. The water is conducted into them by little channels cut into the surface of the earth. After refreshing ourselves at one of these fine reservoirs, we came into a plain sandy country. Upon rising a small sand hill we again had a view of the Atlantic—of an island which forms the harbor of Mogadore, and of a ship and a brig. This was the first shipping I had beheld since we left the wreck of the Commerce at Cape Bajador, nearly nineteen months before. The joy of my Spanish companion almost produced delirium. We soon came in sight of Sweahrah, the longed-for Mogadore, situated very low upon the borders of the ocean, and, it being high tide, appearing to be almost surrounded with water. We continued to travel near the beach, and having upon our left a block of buildings enclosed within a wall of stone, plaistered, presenting a front of at least two hundred feet in length. Above this wall, I discovered four distinct roofs covered with green tile, coming to a point in the centre. *El'ajjah Mahomet* informed me that it belonged to *Moolay Solimaan*, emperor of Morocco. Near to this was situated a small fort. The town is nearly three miles distance from this place. Continuing on, we passed a rapid river, by fording. Our protector now dressed himself in elegant Moorish stile; and as we followed him, we passed a number of buildings or monuments, erected in honour of some Mahomedan saints as I concluded, for we were directed to dismount our mules, dismiss our slippers, and walk by barefooted. We approached the walls

of the town to within half a mile of the south gate, and stopped. *El'ajjah Mahomet* left us and entered the town. I very soon saw a gentleman of elegant appearance approaching rapidly toward us. He came directly up to me, and with the benignity of benevolence illuminating his countenance, called me familiarly by name, shook me cordially by the hand, and requested me to mount the mule and ride into town. Upon saying I could as well walk, he said, "*You must be fatigued—I insist upon your riding ;*"—I entered the town with him, and my Spanish companion, whom he conducted to the Spanish Consul's, taking me with him to his own house, where I was immediately supplied with the best refreshments. It will be recollected that the Shilluh declined to purchase Brown and Davis at Wadinoon, but to my surprise and to my joy, I found them at Mr. Willshire's house, having arrived there four days before. The American flag was immediately hoisted upon the top of the house, and I, together with Brown and Davis, were directed to give three cheers. When I arrived, I was clad in an old woollen frock shirt, as my whole apparel; my hair had grown at random in every direction; and my beard presented one evidence of a *Mahometan*. A *Jewish* barber was immediately ordered, and gave to my hair and beard a more *Christian* appearance. Clothing was as soon as possible furnished by Mr. Willshire, and I began to think I should in time regain my native tongue, my American habits, and my native country. For nearly two years I had spoken the Arabic tongue, and felt

myself excessively mortified to find I conversed so imperfectly in the English language.

CHAP. XXIII.

Character of Mr. Willshire—description of Mogadore—the Jews—markets—manufactures—public buildings—mode of worship—manners of the people—population—harbor—shipwrecks—letter from the Hon. James Simpson.

MR. WILLSHIRE, under whose protection I was now placed, and to whom I shall, till death, feel under the deepest obligations that gratitude can dictate, is a native of the city of London; of about twenty-five years of age, of the most elegant person, and of the most accomplished manners. He has resided at Mogadore a number of years, and has at that place a large mercantile establishment. He has had for a considerable time, vessels under the American and English colors. I supposed him to be very wealthy, from the number of stewards, clerks, and assistants, in his employ. He invariably had religious service performed at his splendid mansion upon the Sabbath, at which English gentlemen and ladies, sea-captains, and other foreigners attended. He performed service himself, in the Episcopalian mode, with the most solemn devotion, and his house appeared to me to be a real Bethel; and so far as an imperfect man can judge of the heart, I should think *his* a fit abode for the Holy Spirit. It must be left for the future biographer to erect a monument to his virtues; but I must not, I cannot omit to inform my readers that to this modern HOWARD, this divine philanthropist, our unfortunate countrymen are indebted for their redemp-

tion from the most miserable bondage that the miserable sons of Adam ever endured. To know the manner in which he expends much of his immense income, would be to learn, that with him wealth is devoted to the noblest of all purposes, diminishing human woe, and augmenting human happiness. He has, by his munificence, secured the favor, even of Mahommedans, with all their antipathy against Christians. Scarcely is there a Moor or an Arab through the whole of *Suse* and the *Great Western Desert*, who is of any consequence, but he has engaged to assist him in his benevolence. No sooner does he learn of a Christian slave of any country, than he despatches a Moor, a Shilluh, or an Arab to bring the wretched creature to taste the fruits of his ransoming benevolence. The paper I mentioned at Wadinoon was written by this ministering angel of mercy.

The town of Mogadore is situated upon the Western coast of Africa, and, from the most approved charts, in $31^{\circ} 15'$ N. Latitude, and 9° W. Longitude. It is, in every point of view, the most important place in the empire of Morocco. It stands upon a peninsula, projecting into the Atlantic ocean, and its waters wash its north and west sides; and, at high tide, nearly make it an island. A high wall, composed of stone and mortar, is built near the borders of the peninsula, and within it is situated the town in three distinct sections, separated from each other by inner walls. The *Moors* occupy the main section upon the east; and the few *Christian* merchants the western one, containing the fortress, together with some natives; and the

Jews the north section exclusively. It is strongly fortified, having double walls upon the south and east sides, from which points it is approached from the country. It is in shape a parallelogram, and strongly fortified at each corner, especially at the northeast and southeast, by heavy mounted brass and iron cannon. Upon the water port, at the west side, is a battery of cannon containing between forty and fifty heavy brass pieces. There is but one entry into that section of the town occupied by the Jews, and this gate is constantly guarded by an armed Moor. At night it is always locked, cutting off the despised sons of Jacob from intercourse with any part of mankind. Even in the daytime, intercourse with them is almost prohibited. During my residence, I went into this part of the town with an English seaman, formerly of the wrecked brig *Surprise*, and was immediately taken before an *Alcayd*, or officer, and compelled to apologize for this intrusion. Upon learning that I was from Wadinoon, I was afterwards permitted to visit the Jews. They have a number of synagogues, as places of worship. Upon Friday afternoon, at six o'clock, their Sabbath commences, and ends at the same time upon Saturday afternoon. During this time, they neither light a candle or lamp, make a fire, cook, nor touch their hands to any laborious service. Their food is previously cooked. I never saw them worship in their synagogues, which I exceedingly regret. The Jews are permitted to have open shops in every part of the town, until eight o'clock, P. M. after which time every Jew, excepting those at Mr. Willshire's and a few

others, were enclosed within the walls of their town, until day-light the next morning. They are compelled to wear black slippers and caps, and not allowed to dress their heads in red, or feet in yellow.

The general market is situated in the main town. It is well supplied with beef, mutton, fowls, bread, and almost every variety of vegetables. The grain market is inclosed on a square through which a narrow street passes. Upon the borders of this square, are great numbers of very small shops owned by Moors and Jews, supplied with every article which fancy would admire, convenience desire, or necessity crave.

There are a number of manufactories for haicks or blankets. The loom and shuttle appeared to be similar to our domestic ones. By a decree, the blankets here manufactured are prohibited from exportation, and are reserved for transportation into the deserts. These are made wholly of wool. There are also manufactories for iron tools, of every necessary kind; and although they do not look like those of Sheffield and Birmingham ware, many of them are well made. The Jews manufacture snuff by pulverizing tobacco in large mortars. The grain is manufactured into flour by horses. A sweep is attached to the main wheel of the mill, which being connected with a number of cog-wheels, gives the stone a velocity nearly equal to some of our mill-stones carried by water.

The streets of this town are straight, although short, intersecting each other, generally, at right angles. In the main town, are streets running

through the whole of it. They are narrow, and over some of them in the fortress section, an arch extends from one side of the street to the other. The houses are built of stone and lime, generally of one, although some are two and three stories high. The roofs are mostly flat. The streets have a handsome appearance in passing them, the houses being generally plaistered or whitewashed.

The public buildings are those devoted to pious uses, having a steeple, or tower running to a considerable height, and built square to the top. From the top, projects a crane, upon which is hung a white flag to summon the people together. In addition to this notice, a Moor ascends to the top, and with a loud voice, exhorts the inhabitants to come and worship, by exclaiming—“*Allah Hu!*”* Upon this notice, many of the people are seen to leave their temporal concerns, and repair to their temple to attend to devotional exercises. This is repeated four times a day at regular seasons. It is singular, that the mode of worship, where I witnessed it here, was precisely the same as I had, thousands of times, noticed it upon the Zahara desert, at Wadinoon, and in various other parts of Africa. If the Mahomedans can claim no other merit, they are at least entitled to the character of consistency and uniformity in their religious ceremonies.

The people of Mogadore appeared to be mild, peaceable, and affable in their manners. Being a Christian, it was not safe for me to venture to go often abroad, around the town, for fear of in-

* See Lord Byron's *Giaour*—line 734.

sults or injury ; and I kept generally at Mr. Willshire's ; although, in the day-time, I frequently walked about the place. I never saw nor heard the least disturbance ; witnessed no mobs or riots, and the town appeared to be a place where the operation of a good police was known and obeyed.

This town, in its greatest length, must be three quarters of a mile, and in breadth, over half a mile. It is very compactly built, and from the best accounts I could obtain, has within it, of different nations, thirty thousand inhabitants. Of this population, the principal part are Moors ; the Jews are estimated at about six thousand, and the Christians, while I was there, could not have exceeded fifty. The town is supplied with water from the river running two miles to the southward of it. It is transported in kegs loaded upon asses ; and the beach from the town to the river is constantly lined with these animals passing from and to the town. An island is situated about two miles from the shore, and forms the harbor. Upon it is a strong fortification ; and foreigners are not permitted to land upon it.

The entry into the harbor is upon the north of this island through a narrow rocky channel. In the winter, the harbor is rendered insecure from the strong southwest wind blowing directly into it, and the bottom being sandy, the anchorage is bad. From information derived from Mr. Willshire, I learned that many shipwrecks have here happened. The wreck of an English brig was lying there while I was in the place. Capt. Wm. Rogers of Cape Ann, with whom I returned to

America, gave me a most interesting account of the loss of a part of his crew in this harbor, I think in the winter of 1815. The limits of this work preclude the insertion of the melancholy narrative, any farther than to say, that his schooner parted one of her cables—that he and two of his crew went on board an English vessel to replace it; and while absent, the remaining crew abandoned the schooner, entered the boat, and were dashed into eternity upon the shore. The schooner was saved, and the captain obtained a crew of Moors and Jews to navigate her to Boston. I afterwards saw and conversed with a Jew who was one of the crew, at Mogadore. Mr. Willshire informed me that a few years since, a Spanish vessel entered this harbor with a large crew, without a cargo; and not being permitted to trade from that circumstance, having nothing but specie, she sailed down the coast to fish, between Cape Non and Santa Cruz, was taken by surprise by the natives, and her whole crew massacred.

I might enrich this journal with many more interesting communications from this intelligent gentleman, but they must be omitted. I resided with him from the 11th to the 22d March, and shall for ever reckon the days spent under his hospitable roof, as the most pleasing of my life. Every thing within the compass of human exertion was done to render my stay delightful. He had snatched me and my companions from the most forlorn and miserable slavery, placed me in a temporal paradise, and pointed the way to my country and my friends. I cannot imagine

a situation upon earth, all things considered, more enviable than the one he fills. I forgot the splendor of his mansion, and the magnificence that surrounded him, in the more brilliant traits of his mind. A good description of his dwelling would be the history of architecture. Upon the 15th, he informed me that he had received a letter from the Hon. JAMES SIMPSON, American Consul General at Tangier, relative to our passage home, requesting him, as soon as we were sufficiently recruited for the journey, to send us to Tangier, if no passage to America could be found at Mogadore. He assured us that in a few days every thing should be in readiness for the journey, that he would despatch an *alcayd*, or an Emperor's soldier, to guard us on the way, and that he had obtained a passport from the Emperor for this purpose.

CHAP. XXIV.

The author, Davis, and Brown leave Mogadore for Tangier—the country—Azamor—river Ommirabih—Douar of tents—fearful apprehensions—equestrian exercise—escape by night—aqueduct—arrival at Rabat.

UPON the 22d, the *alcayd* and two muleteers presented themselves to Mr. Willshire, with three large mules; one each, for Brown, Davis, and myself. The *alcayd* was elegantly armed and mounted upon a horse, and the muleteers were to go on foot. We were well supplied with provisions for five days, which would carry us to the town of *Azamor*. We also had a sufficient supply of money for our expenses. We now took

an affectionate leave of Mr. Willshire, received his blessing and good wishes, and started upon our journey. We passed the south gate at 8, A. M. passed the east battery, and directed our course toward Tangier. We kept the coast for some distance, and were joined by another alcajd, with a servant bound to Fez. He continued with us for ten days, and added much to the pleasure of our journey. We travelled moderately, and the muleteers kept up on foot. The country through which we passed upon the first day was rather barren and thinly inhabited. We stopped for the night at sun an hour high, and lodged under bushes; the cattle being fettered. There were a few inhabitants near us, who brought us fowls, eggs, and *keskoosoo*, and refused any compensation for them. Before daylight, upon the 23d, we were again mounted and on our journey. The alcajd who conducted me was the same one, he told me, who was the guide of Capt. Riley, and pointed to a path which he then travelled; but now chose one that went farther into the country. We travelled over land very level, highly cultivated, loaded with grain, and often presenting douars of pitched tents. Through the 24th, the country had the same appearance, and at night we lodged in the centre of a large collection of tents. Wherever a douar of tents is met with, one is found devoted to pious uses, called a *zham*, facing to the east. The traveller always goes there to worship and to lodge; and is always there treated with kindness and respect. The alcajd who guided and guarded us, and the one who joined us, would

be regarded, in every portion of the globe, as first rate men. They were dignified in their manners, affable in their deportment, and affectionate in their treatment. No pains were spared to make us comfortable, and our journey pleasant. We were not, however, permitted to lodge in the tents, devoted to the worship of Mahomet, being nothing but Christians ourselves. The next day (25th) we came in sight of the Atlantic, and stopped to feed the cattle near a walled town, which the alcajd entered. After resting a short time, we prosecuted our journey, passing stone buildings standing singly, some villages, a considerable river, the country abounding with Argan trees, and at 10, P. M. put up near a walled town, the gates of which were closed. The inhabitants came out and sold us fowls and eggs, and we slept without the mud walls, in the blankets furnished us by Mr. Willshire. Upon the 26th, we passed a country more hilly, and, at 2, P. M. reached the town of *Azamor*, having passed a great number of saint-houses. We always had to dismount and pass them on foot, while our devotional guard offered up worship to that prophet, whose followers never seem to forget his supposed divinity, or omit to adore him. The town is situated upon the west side of the river *Ommirabih*, upon elevated ground. The town in shape nearly resembles a right angled triangle. The river forms the base, the ocean the side, and the country the hypotenuse. It is chiefly built of stone, and completely walled with a very high plastered stone wall. Around its southeast corner or for

tress, it is ditched; and from the ditch to the battery, is thrown up a body of earth and stone, ascending as steep as the roof of a house. The battery, rising thirty feet above the top of this ascent, would seem to render it impregnable. Upon the battery are mounted forty or fifty iron and brass pieces of cannon. The town has the appearance of antiquity. In its suburbs, which we passed, are various manufactories of leather, pottery, &c.

We here replenished our stock of provisions, and upon the morning of the 27th, as soon as the gates were opened, we again started upon our journey, and passed the river Ommirabih in a ferry boat. We saw great numbers of fishing boats, and upon examining the fish taken, I found them to be shad; precisely like those caught in Connecticut river, and they made me think of that beautiful stream, upon the banks of which I was born. This river must be thirty-five rods in width. It is a clear, handsome stream, and the largest I had passed in Africa, although upon the desert of Zahara I had passed many dry beds of rivers much wider. The country here was not very fertile, but in the course of the day we passed many douars of tents, and at night put up at a large one situated two miles out of our regular course. A douar of tents consists of different numbers and arranged in different manners—some in a square, some in a triangle, and the one we reached this night was in a perfect circle, pitched within ten feet of each other. As I approached with Brown and Davis on foot, we were assailed by hundreds of dogs, and it was with the

greatest difficulty we could defend ourselves from them with heavy clubs. We entered the douar before night, and a small tent was pitched for the two alcajds, for us, two Moors who had joined us at Azamor and the muleteers, in the centre of the circle. The two alcajds were in the tent, the muleteers had gone to water the mules, and the rest of us were reposing around the tent. It was immediately surrounded by natives led by curiosity to see Christians, who inquired of the alcajds where we were from and where bound. Upon being informed that we were from the Desert, and bound to the Sidi or Emperor, and discovering us to be Americans or Englishmen, they immediately entered into conversation among themselves, which the alcajd from Fez learned to be a menace toward us. They remembered the lesson not long before taught the Algerines by Commodore DECATUR and Lord EXMOUTH, and undoubtedly would seek revenge in any way. The alcajd from Fez, with fury mingled with dignity, said that the Emperor had sent for us, and demanded of them what they meant by their plots? They explained by denying any plottings, and soon retired. I never saw the authority of an individual so suddenly operate upon a multitude. Very soon we saw twenty or thirty armed horsemen approaching us with great speed. They halted near our tent. I expected my journey to Tangier and for life was now to be ended. Each Moor had a musket, and they were but a rod or two from the tent. The alcajds remained perfectly composed, and my fears were dismissed, when I saw these inimitable horse-

men begin their Moorish sports. They exclaim, *hah! hah! hah!*—drop the rein upon the horses' neck—incline the body far forward—put the horse into full speed, and aiming at some distant object, fire their muskets, and with one hand give it a sudden turn around the head. The horse, being perfectly trained, comes to a halt as soon as the gun is fired. It was in my view the most elegant display of the equestrian art I ever witnessed. The feats of the circus are but puerile triflings in comparison with it. For an hour I witnessed this amusement. It called to mind the tournaments in the age of chivalry. After they retired, we were refreshed; and when silence reigned through the whole circle of tents, at least a mile in circumference, and darkness had shrouded the earth with her sable mantle, we cautiously began to leave a place where destruction might, in the twinkling of an eye, have awaited us; and where the alcajds, ourselves, and the muleteers, might have sunk into the grave, leaving the Emperor in ignorance of the fate of his officers, and our friends of our destiny. For five hours we sought in vain for the path we took that lead us to this douar, and upon finding it, we travelled with as great speed as possible, taking the muleteers behind us. This was the dictate of compassion, but as often as we did it, our alcajd would remonstrate against it; and I had occasion myself to regret it; for the old muleteer belonging to me, while I was relieving him from the fatigue of running, came very nigh relieving my pockets of all the money belonging to Brown, Davis, and myself.

Through the 28th, we travelled at no great distance from the ocean, and at 10, A. M. passed the town of *Darlbada* situated upon it. It appeared of considerable size, and was walled; but we did not enter it. At meridian, we passed the town of *Afidallah*. Toward night, we passed a well built stone bridge, arched, and railed with stone. Continuing on, we forded a small stream, and came to a forest of Argan trees. We lodged upon the outside of the walls of a town of some size. It was dark when we reached, and dark when we left it; and unless we possessed those "*optics keen, to see what is not to be seen,*" we could not describe it.

Upon the 29th, continuing near the ocean, we had a distant view of the town of *Rabat*; the country being remarkably level, fertile, and well cultivated. The inhabitants all lived in tents here, and the fields abounded with immense droves of horned cattle. Large numbers of fattened oxen were driving toward *Rabat*. It was a most delightful day's journey, and the animal and vegetable productions of the country indicated the highest enjoyment. We reached the aqueduct, which conducts water into the town, at about a mile's distance from the walls of it. This aqueduct is so constructed that, for the most of the way, the water is carried above the ground, in a kind of flume. The fountain that supplies it is eight miles from the town; and at that place is an high tower. When we came to the aqueduct, we stopped, and the alcajds entered the town, having with them a letter from Mr. Willshire to Mr. *Abouderham*, English Vice

Consul at Rabat. The mules, having fed upon grass, we mounted them, and entered the town ourselves, and were immediately introduced to the consul by our alcajd. He informed us, that Mr. Willshire had requested him to furnish us with every thing that we wanted to prosecute our journey. I informed him that we were sufficiently supplied with money, but wished, in that town, to replenish our stock of provisions, which were now nearly exhausted. Brown, Davis, and I dined at his house, but he said, as it was the Jewish Sabbath, no business could that day be transacted. I understood he was a Jew himself, but he was dressed in Christian habit. After partaking of refreshments we were conducted, by our alcajd, to a public house, where a room was provided for our accommodation. This was the first building that might be called a public house, that I had seen in Africa. This being a place of great business, the house having many apartments, was resorted to by travellers from Fez, Morocco, and all the adjoining country.

CHAP. XXV.

Rabat, description of it—the harbor—shad—Mr. Abouderham—Jewish feast—Sallee—a Lake—river Saboo—scenery—Rock of Gibraltar, and Mount Atlas—arrival at Tangier—reflections—the Hon. James Simpson—Mount Washington, in Africa—passage to Gibraltar—Mr. Henry, consul—Mr. Simpson's letter.

AFTER securing our baggage in our apartment, I went out to examine the town. It has one principal street running parallel with the shore of the river *Beregreb*, which bounds it up-

on the north. Upon the west, it is bounded by the Atlantic, and upon the south and east it is bounded by an outer wall which is built about half a mile from the inner wall, upon which cannon are mounted. Between these two walls are very fine gardens, laid out with much taste, abounding with fig, orange, lemon, and many other fruit trees. Each garden had a well near it, from which water was drawn by horses, and wheel machinery; but as I could not examine them, I will not attempt a particular description. It is strongly fortified next to the sea. In this town, were a number of *zhams*, or *mosques* for religious worship. The buildings are compactly and well built of stone; and, as is almost universally the case through the whole country, plastered or whitewashed, having a neat and handsome appearance. There are a great number of narrow streets or alleys leading into the principal street upon the river, some of which are long and handsomely built. The street upon the river, in which is the great market, was thronged by people of almost every description. I there saw Jews, Turks, Europeans, Greeks, Arabs, Shilluhs, and people from all the Barbary states; each using his native tongue, each dressed in the mode of his country, and each showing their peculiar manners.

The Jews in this place, as at Mogadore, have a section of the town exclusively occupied by them. The Moors constitute the principal population; but the number of inhabitants I did not learn, and cannot estimate any otherwise than by saying, that the town is more compactly built

than Mogadore, and covers, I should judge, nearly double the quantity of ground.

The river admits vessels of burthen, and I there saw a Spanish, a French, and a Portuguese vessel, and a small Moorish frigate lying at anchor. From its appearance to me, it was a place of the greatest trade upon the western coast of Africa, and altogether the best and safest harbor. It is entered through a narrow channel, at the mouth of the river, which then widens into a large bay. A sand bar lies off the mouth of the river, which may be passed with vessels drawing eight feet of water, as such were loading when I was there; and as the tide rises eight or ten feet, vessels of much larger burthen may then pass in and out. I continued rambling about the place until the hour of refreshment and rest.

Upon the 30th we remained in this town, and I was constantly upon the foot, examining every natural and artificial curiosity that fell within my observation. There were various manufactories of blankets, cottons, silks, woollen cloths, leather, earthen-ware and some few of hard-ware, especially of muskets, scimitars, and cutlasses.

I saw immense quantities of shad caught in the same manner as they are taken in the rivers of New England. They were of excellent flavor, and of the same size and appearance of those here caught.

Mr. Abouderham paid for our apartments, and supplied us gratuitously with a quantity of excellent bread. Having ourselves procured the other necessary provisions for four or five days, we left this place upon the morning of the 31st, having

been treated with the greatest politeness and hospitality by the Consul, of whom we now took leave, and passed the river in a ferry boat, to the town of *Sallee*, lying upon the opposite side of the river, and about a mile from its banks. I had learned at Rabat, that a Jewish feast was to be holden this day in that place, and in this. Great numbers of bullocks were slain the last day I remained in Rabat, and almost the first striking object that attracted my attention in this place, was a great number of Jews, richly dressed, marching in procession, barefooted, each having the Old Testament before him, and each reading aloud. We remained spectators, until the whole passed, and saw the street strewn with flowers. We then passed directly through the town; which is a place of considerable size, having a number of mosques, and is strongly walled and fortified by numerous pieces of cannon. In the vicinity were beautiful gardens filled with the fruits and vegetables common to this part of the country. It also produced cotton, and I saw numbers engaged in manufacturing that article. The people, judging of them from their deportment toward us, retain the ferocious manners of the ancient inhabitants, who were a swarm of pirates. They menaced us as we passed, denouncing us as Christian dogs; and had it not been for the presence and authority of our alcajd, the other having left us at Rabat, bound to Fez, we should undoubtedly have found our passage impracticable, and have been in danger of our lives.

We passed out through the north gate, and at

a mile's distance, came to a broad high wall, having three arched gateways as passages through it. This wall extends as much as three miles ; upon the top of which is an aqueduct, from which the water descends into an artificial watering place, near the arches, and supplies the town of *Sallee*. It has the appearance of great strength and antiquity. The country, as we proceeded on, was generally level and very fertile. Toward noon we passed near the borders of a lake of fresh water, about two miles in length, and an half mile in breadth ; and by the middle of the afternoon, we were ferried over a river of a mile in width. I learned the name of this river to be *Midiah*, and saw near its mouth the ruins of an ancient fortified town, with fortifications built in the Portuguese manner. This town is called *Mamora* ; but we did not enter it. The ferryman stole my only pair of shoes, which were supplied by another pair obtained from the al cayd. We soon came to a douar, and tarried there through the night.

Upon the first of April, we continued to travel through a country somewhat hilly, having douars of tents, droves of cattle, and numerous inhabitants. At 9 A. M. we reached the end of a large lake, having a number of small islands, upon which I discovered saint-houses erected. It abounded with ducks, and a great number of small boats, or rather rafts, filled with the natives, were hunting them. Through the whole day we travelled upon the western borders of this lake, and at night put up within a few rods of its shore. We were refreshed with fowls and eggs procu-

red for a trifling sum; indeed, for the whole passage, provisions were obtained at the cheapest rate, and of excellent quality. The next morning we crossed the north end of this lake, and had a distant view of the town of *Laraiche*, leaving it upon our left, and bearing to the eastward toward a large town, situated upon the banks of the river *Saboo*. We reached this river at night, having passed by many villages with thatched roof cottages. We lodged upon the south banks of the river, upon which were many of the finest gardens that can be imagined. They abounded with every tree, shrub, and vegetable calculated to charm the eye, and gratify the appetite. I never before, nor since, beheld a scene so perfectly enchanting. It reminded the traveller of the finest descriptions of romance, and made him think of the Elysian Fields.

Early in the morning of the 3d, we reached the high banks of the *Saboo*, which was a narrow stream, and forded it. The passage from the river to the town had that kind of beauty which renders the power of description feeble. The town was almost concealed from the eye of the traveller by labyrinths composed of almost every species of the most beautiful fruit trees. The town was, to appearance, of very great extent. The houses which I saw were low; very thickly built, and thatched with coarse grass. I was struck with the great number of mosques. The one I passed was about ten feet square at the base, diminishing but very little to the top, and was at least sixty feet in height. In passing the whole town, I counted twenty-eight of these

Mosques. I regretted exceedingly that I could not have entered the town, which, from its extent, and every appearance, induced me to conclude that it contained the greatest population of any town I had seen in the country. I noticed three funeral processions in the suburbs. The name of this place, as I learned, is *Dar-el Hamarra*. We stopped upon the borders of the place, until provisions were obtained, and then proceeded upon our journey some distance from the sea, through a clay country of hills and valleys, abounding with small streams of water, and at night lodged at a douar.

Upon the fourth, we passed over a very high mountain, covered with wood and abounding with wild boars, which the natives called *helloof*. From this place I had a view of the *Rock of Gibraltar* to the northward, and of *Mount Atlas* to the eastward. There were vast numbers of corkwood trees, with rough bark three or four inches thick, from which the cork is manufactured. Many of them were entirely stripped of their bark. They resemble the oak of our country. Upon descending the mountain, we reached an extensive level country filled with tents and thatched huts as far as the eye could reach. We lodged at a small stone church devoted to the use of travellers and religious worship.

Upon the 5th day of April, at about 10, A. M. we reached the town of Tangier, and were conducted to the house of the Hon. JAMES SIMPSON, American consul general at that place. He received us with dignified affability, welcomed us to his house, and rejoiced at the prospect we

now had of a speedy return to our country. Brown, Davis, and I were conducted to a boarding house, and were requested to visit him as often as possible during our stay. The town of Tangier is too well known to need from me a description, indeed I little thought of noticing any surrounding object, I was so completely engrossed with the delightful and exhilarating thought of leaving a country in which I had gone through almost "*all the variety of untried being.*" Upon the 6th, being Sunday, we remained at our quarters most of the day; we however saw many Spaniards resorting to the Roman Catholic churches to attend divine service. For almost two years I had dragged out a miserable existence among the followers of Mahomet, and this was the first time, for that period, excepting at Mr. Willshire's, that I had observed men offering adoration to the Saviour of the World. A flood of ideas rushed into my mind. I was in sight of the bay of Gibraltar, from which we sailed in the Commerce. The scenes through which my shipmates and I had passed since that time hurried through my memory. I cast my eye toward my beloved country, and reflected, with delight, that some of them were enjoying its blessings. I also, in imagination, retraced the desert of Zahara, and the coast of Africa, and remembered with excruciating anguish, that Mr. Williams, Barrett, Hogan, Antonio, and Dick, were either enduring the sufferings from which I had escaped, or were relieved from them by a miserable death. The only consolation I found from this distressing consideration was,

that the same Merciful Being, who had snatched me from the accumulated horrors that had long surrounded *me*, might also save *them*.

Upon Monday morning, (7th,) Mr. Simpson sent a messenger, requesting us to visit his splendid gardens two miles from town. We immediately repaired thither. They were situated upon the top of an elevated hill which he, in veneration for the imperishable honor of his great compatriot in the revolutionary war, has dignified with the name of MOUNT WASHINGTON. Mr. Simpson is a venerable old man, of seventy years; and, from his treatment to us, and other Americans, shews that he has not forgotten his attachment to his unfortunate countrymen in the exalted station he fills, and the splendor that surrounds him.

From these delightful gardens Tangier presents a handsome appearance. The houses are low in general, but the Consular residences are very magnificent. In this place are Consuls from America, France, Great Britain, Sweden, Denmark, Holland, Spain, and Portugal.

Mr. Simpson addressed a letter to Mr. B. Henry, American Consul at Gibraltar, and delivered it to a Spanish captain upon the 8th. Upon that day, at 4, P. M. we entered on board a small Spanish vessel, and left the continent of Africa. We arrived at Gibraltar early the next morning, the passage being about thirty miles. Upon the 9th of April, 1817, the health officer came on board, and immediately gave us liberty to land at the port. We were immediately conducted to the residence Mr Henry. Upon reading

the letter of Mr. Simpson, he gave us a small sum of money to refresh ourselves with, for which he required a receipt. He ordered us to appear before him at 4, P. M. which we did. He then told us that it was too expensive for us to live on shore, and that we must go on board the U. S. brig *Spark*, then lying at Gibraltar, until we could get a passage to America, adding, that she was in want of hands, and that by entering on board, we might obtain clothing from our advance pay. As much as we needed clothing, our weakness was such as totally incapacitated us from doing duty on board a public vessel, and in that way to procure them. We little expected to be received by an *American* consul, and treated in this manner, after the tender treatment we had met with from an alcajd of Morocco, Mr. Willshire, and Mr. Simpson. By good fortune, without the aid of Mr. Henry, we fell in with Capt. Stanwood, of the ship *Hero*, bound to Boston, on board of which Brown and I entered. We went ashore frequently, and applied to Mr. Henry for clothing. He told us he thought we had clothing sufficient, and shewed the most perfect indifference to our applications. Knowing that we were in an unfit situation to commence a voyage to America, and being totally destitute of resources ourselves, I ventured to write to Consul Simpson, at Tangier, entreating his assistance. As soon as a return could be had, I received from that benevolent gentleman the following answer :

TANGIER, 17th APRIL, 1817.

SIR—Yesterday I received your letter of the

[4th inst. and hope you may, with your two companions, be at last accommodated with a passage in the ship *Hero*; that you may all speedily be restored to your country and families.—Let Davis inform the relations of George Hall, that the Spanish consul here has promised me, the Spaniard, who is the cause of his not having obtained his freedom with them (Brown and Davis) shall be forthwith redeemed.

They may rely on Hall being freed at some time, should Mr. Willshire not be able to effect it before, by reason of the Arab persisting in his determination not to release the one without the other. I have written Mr. Henry on the subject of your being provided (the three) with such clothing as may be requested; and I have no doubt but that gentleman will do whatever may be found necessary on the occasion.

I wish you well, and am,

Sir, your obedient servant,

JAMES SIMPSON

P. S. 1st—We have not had any intelligence from Mogadore since you left it.

Mr. Archibald Robbins.

P. S. 2d—18th April. Advice has been received of Hall's redemption being agreed, and the ransom sent down. J. S.

The above letter I found at Mr. Henry's office. The letter of the American Consul general to him had an effect, which the entreaties of forlorn and destitute Americans, just escaped from Ish-

maelitish slavery, could not produce; and he immediately furnished necessary clothing to Brown and myself, Davis having previously left the Hero.

Upon the 30th April, Captain Stanwood sailed from Gibraltar, and, after a pleasant passage, we arrived in Boston upon the 30th day of May, 1817.

When I landed at Boston, I entirely forgot the destitute situation I was in, from the reflection that I was in the AMERICAN REPUBLIC. My health and strength were restored, and I was enabled to work my passage on board the schooner *Pearl*, Capt. Ingraham, to Saybrook. From thence to Wethersfield I travelled on foot, where I was received by my connections and former companions with a cordiality which convinced me that I was still esteemed; and that the scenes of degradation, slavery, and misery through which I had passed, instead of diminishing, had augmented their attachment.

THE END.

